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# Christian

Reflector.

REV. H. A. GRAVES, EDITOR. WM. S. DAMRELL, PUBLISHER.

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About four miles out of Chester city. ADOUT four miles out of Chester city, in All Communications from Maine to be directed to the Associate Editor,

S. A. KINGSBERY, CHINA, Me. whose editorials are designated, by the initial letter

Mrs. Edmond's Letters from Europe.

pleasure of listening to this celebrated and we turned away with not unprofitable divine. His discourse was founded on the reflections. But I must here close. My from the water, and taking by the hand a words, 'His going forth shall be as the next letter, Providence permitting, shall be morning,' Hosea 3: 6. It was truly ex- upon Ireland, to which country we arrived cellent as well as eloquent. He preached this morning about 40 minutes, and attention and interest were excited and kept alive to the end. I did not observe a single person asleep, and the congregation was very extensive. After the sermon, the Dr. addressed his people respecting some missionary meetings about to be held, and in a solemn, energetic appeal exhorted them to contrib- thought that Christians, every where, and ute of their abundance to the wants of in all ages, closely resemble each other. millions of precious souls, perishing for Hence one of the pleasures of holy interlack of that bread which cometh down course;-there can be no jarring, nor disfrom heaven. When the hymns were sung, putation. They owe their happiness to one all the congregation rose and united their common source, are partakers of the same voices, with an earnestness I could not faith and feelings, are occupied in the but regard. When services were conclud- same pursuits, and are looking forward to ing, they waited to hear the END of the the same eternal home. ly out-none stopping to converse, thereby affection more than acquaintance with the the docks are constructed were obtained us to that holy world. Their example is from here. It is surrounded by a fine lovely, and their memory blessed. walk called the St. James', and presents Nothing appears to me more desirable, a singular as well as beautiful appearance. than that the church of Christ on earth There are many other places in Liverpool, should not only be one, as it really is,

miles from Liverpool. This is a quaint tives, and anecdotes of English Christians, old town, walled around, and with a draw- not generally known here, as may tend to in preserving life, and saving souls. to the English as well as to foreigners, for the divine law.

date of this occurrence, was upon the tower. walked nearly around the wall, which comapparently as when first laid. The city presents a very antique and curious appearance, and did not the modernity of the people correct and dispel the illusion at every step, one would be apt to imagine

About four miles out of Chester city, in

view of the Welch mountains, is Eton Hall, the residence of the Marquis of Westminster. To reach it we crossed a branch of the river Dee, on a bridge whose span is the greatest in the kingdoms, being 200 feet. Eton Hall, its park and grounds Christian Reflector. are beautiful beyond description. Passing through the finely carved and arched gateare beautiful beyond description. Passing ways of the porter's lodges, we entered the park, three miles in extent, and alive with the spotted deer, hares, and birds innumer-MPERIAL HOTEL, able. The pretty creatures fled not at our Dublin, Ireland, June 18. approach, but watched us as we rode swiftly by. Ere-long we arrived at the famed Dear Sir,—After a pleasant voyage of object of our visit, the hall itself. It is only 12 days, we arrived at Liverpool on beautiful as a palace, and externally and the 15th of this month. Reaching the internally, beyond description. The buildtown at midnight, we deferred landing until morning. As a brief description of Liver- 800 feet by 400. It is built of stone, pool may not be uninteresting, I will en- every part arched, carved or turreted. To deavor to give it. As you well know, it is describe the interior would be difficult ina very celebrated commercial city. Here deed; we were shown a suite of rooms, in ships congregate from almost every part of which some of the finest of paintings, the world, discharge their cargoes, and lie, statuary true to life, rich furniture, gor-frequently for many days, in the noble docks built around the city next the river, elegant tapestry, and ceilings magnificently —safely sheltered from the severest storms.

These docks, taken collectively, are from the eye. Through the high gothic win-4 to 5 miles in length, and have two walls dows of stained glass, on which were painton their water side, the outer from 30 to ed kings and queens, knights and lords, 35 feet high, the inner 15. The tide of the ancestors of the present Marquis, came a Mersey ebbs and flows regularly, fills the rich flood of light of every hue, coloring docks and passes out, through large iron- the polished floor below. In the entrance bound gates, by which also the vessels hall, and on the grand stair-case, were pass out at the pleasure of their owners. knights clad in their coats of mail, with The masts of the shipping, from their vast their vizors down, and armed with battle number and extent, give these docks the axe and spear, looking grimly upon the appearance of large forests destitute of foliage. The houses here are very high; of these knights were very fine. The some of the ware-houses, I observed, eleven Marquis, the owner of this magnificent edistories. There are many vast, noble fice, is said to be immensely rich. His inbuildings, also, which attract the eye of a come in our money amounts to 450,000 stranger. But with some exceptions they dollars per day! As I gazed upon his are merely architecturally beautiful; for splendid residence, my mind wandered to the stone (freestone) of which they are the owner, himself, and questions as to constructed looks dark, dingy and old, what might be his spiritual condition arose. losing, soon after its erection, all freshness Was he a Christian? had he an inheritance and polish, being affected by the dense in heaven, so that when his dust should be smoky atmosphere. But some of the laid with the dust of his illustrious ancesbuilt churches here are very fine. tors, and his gorgeous mansion crumble St. Luke's, in Church St., is magnificent in and fade, his spirit would arise to take appearance. Its style of architecture is possession of wealth and honors incorrupthe same as that of the Trinity Church tible, glorious, and beyond the conception now being erected in New York. The of man? 'Truly,' I remarked to my cominterior, to which we obtained access, is splendid, particularly the roof, and the Christ, the poorest and most despised huwindows of stained glass.

was deep windows of stained glass.

was being, who drinks the bitterest dregs of the cup of poverty in this world, yet at the church of Dr. Raffles, and had the hath treasures above, is richer than he; Yours trul

A. M. C. EDMOND.

[From our Correspondent.] Christian Reminiscences.

BY REV. DR. BELCHER. Nothing is more delightful than the

benediction, then passed slowly and devout- Nothing tends to cherish Christian filling up the passage, to the hindrance of character, the joys, and the sorrows of those behind them. We were much grati- each other. It endears the church on fied with the services, and shall long re- earth to us, to know the grace enjoyed by member with pleasure our first Sabbath in its members. In this way we love those England. The St. James' Cemetery here whom we have never seen; nay, heaven is a very interesting place. It is excavated itself becomes sweeter, as we read of the from a solid rock, and the stones of which excellences of those who have preceded

well worth a visit, but I have not time or but that it should appear so. With this object in view, I propose occasionally to

16 to 30 feet high, with many small round intended for usefulness, and I trust my was much crowded, and that to a great God in return for his love to us. towers, from the windows of one of which, readers will kindly ask themselves, as they extent by strangers.

circulate. Let us then begin with

from the pen of the venerated Andrew death of Mr. Pearce, Mr. Birt was called adore and extend the gospel. to succeed him in the pastorate of the whole church giormed documents the whole church giorned documents the whole church giore giorned documents the whole church giorned documents the whole and successful course of pastoral duties.

It was about the second year of his pastorate that, on one Lord's day morning, the opened and well-filled baptistery apseats, that some persons were about voluncongregation was large and profoundly atswer to prayer, which not a few of us had, while standing around the waters of baptism on the preceding evening, presented for the special enjoyment of the Divine presence. Praise, and prayer, and preaching succeeded each other in their regular order; till, at the close of his sermon, in which the preacher had beautifully illustrated the happiness of walking in the paths of holy obedience, he descended the water, where he was joined, in a moment or two, by a cheerful band of 'men and women,' several of them in the very bloom of youth, all desirous of practically regarding him who said on the verge of Jordan, 'thus it becometh us to fulfil all again prayer was presented, in which the accept the 'living sacrifices' now before him. This done, the venerable man 'went down into the water and baptized' one, Holy Ghost.' Solemn silence reigned through the place, broken only by the sound of the water as each candidate. sound of the water as each candidate was immersed, or by the partially suppressed sigh which escaped many a bosom, while

relief was sought by tears. But before the solemn transaction was half completed, the administrator ascended young and lovely female, not more than eventeen, whose confiding and happy witnesses, let us lay aside every weight ing to God and beneficial to man. —and run with patience the race that is set before us, looking unto Jesus; and water to commence a career of holy service in the cause of God in the world.

Such, friendly reader, was the baptism cutta, and now the wife of the learned missionary, Dr. Yates, of that city.

seems there was civil war, a strife between king and Parliament, which resulted in the supplied?' Thus God may be glorified, united with the church. The conversation A person may really have a humble dispo-

It is quite possible that our anecdotes She told me that she had resided for two and facts will generally, though by no or three years in Paris, with a view to the mands a fine and extensive view of the arises, partly from the fact that I have there, becoming acquainted with some surrounding country. The walk was firm been more closely connected with them deistical companions, she had imbibed than any other section of the church of their creed. The result was that her Christ, and partly because among such mind had become truly miserable. On her persons these papers will more generally return to England, she could do nothing with any degree of pleasure, and at length came to the determined resolution on the follow-The reader may have heard, perhaps, of the ing Monday or Tuesday to poison herself. name of the venerable and excellent Isaiah Her preparations for this event were of the Birt, one of the most favored of the Baptist ministers of England. Few preachers
ever excelled him for holy pathos, or for extensive usefulness. For more than half a century he labored for Christ on earth, and then passed to the world where his servants 'serve him day and night in his temple.' Mr. Birt, was the spiritual father of the felt convinced of her sins, submitted to seraphic Samuel Pearce, whose memoir, Jesus, became his devoted friend, and Fuller, is one of the most precious gems of the church; and many years after the

to succeed him in the pastorate of the 1814, and fulfilled an eminently faithful yet another instance of a similar character was about to occur.

On one Lord's day evening, soon after the facts had transpired which I have just narrated, a little before I went into the prized the congregation, as they took their pulpit, a brother remarked that during the past week the papers had every day antarily to 'put on Christ by baptism.' The nounced one and sometimes two suicides two or three of them close around us, and tentive; a spirit of holy solemnity rested on the assembled throng, and seemed an an-I might resume it. I acceded, and proposed to do so on the following Lord's day

female visiters of our Christian Instruction Society called, in her usual round, at a house where she met with a poor woman tion our friend invited her to the house of God, and told that I was about to preach from the pulpit, and stood at the edge of to attend, and was recognized in the crowded assembly. Some short time after, this woman also proposed herself for goaded by the cruelty of her husband, she had resolved on that very Sabbath evening righteousness.' Again they sang, and to drown herself in the river,—that the in vitation to hear a sermon on such a sub-Great Head of the church was besought to ject struck her with astonishment, and the sermon itself brought her to the feet of Christ. Not long after her ungodly husband was hopefully converted, and often and another, and yet another, 'in the name plucked from the burning.' Truly the

> For the Christian Reflector Importance of Frugal Economy, In order to our being practically benevolent

BY REV. J. P. TUSTIN, WARREN, R. I.

The essence of true religion, is pure and countenance, and entire appearance, might holy love. The manifestation and tendency well remind the congregation of other of love as a spiritual principle, is governed parties 'clothed in white, and standing by the same laws as the mere passion of before the throne of God,' the venerable love is, which is a part of our sensitive man turned to the congregation and said- nature. As it is an assimilating passion, 'If the blessed in heaven are acquainted tending to produce a conformity to the with the proceedings of the church on object loved, so the love of God when earth, with what feelings do the parents of poured into the soul will be pure and holy this dear girl contemplate this scene! in its tendency—bringing him who is the subject of it into a conformity to the moral happy spirits are now among us, and that with a joy greater than our own, they now see their beloved daughter dedicate her heart to God?' And then turning to his youthful friend, he said, as he led her endeavors to please him by a life of unidown into the water, 'Seeing then that we versal obedience; and this will naturally are compassed about with such a cloud of lead to the practical conduct that is pleas-

then, in the name the of Triune Three, he into the heart of man, it not only tends to immersed her;—she ascended from the tial source, but all the channels of human influence proceeding from the man, carry their refreshing waters for the blessing of the world; so that he who loves God must of Hannah, the daughter of Samuel Pearce, benefit man;—that is, the soul that has the love of complacency in God, must have the love of benevolence toward man. The great Bible argument for practical benevolence, is frequently stated in Scripture, in A few years since, while I was pastor of such language as this-'ye are bought the Second Baptist Church at Greenwich with a price-the precious blood of Christ, Yesterday we visited Chester, about 15 place before my readers such facts, narra- (England), some facts occurred, most -a price above all price, the price of strikingly illustrative of divine interposition infinite love. 'Therefore, glorify God in your body and in your spirit, which are bridge, after the manner of the ancient cherish the graces of the Holy Spirit, and An unhappy man, an infidel, committed God's.' The love of God to us, awakens times. This town is an object of interest prompt to active and passive obedience to suicide in the beautiful royal park of that in us the desire to glorify him by practically town; and as I was made acquainted with illustrating his character before the world it is the only one in the three kingdoms, In the pursuit of this plan, I shall follow no some painfully instructive facts connected and he who anxiously wishes to do so, will which stands as when originally built many particular order. Illustrations of Christian with his unhappy career, I announced, generally find himself able to advance the hundred years ago, and whose wall and character, the usefulness of the departed both from the pulpit and by the circulation interests of religion. Accordingly, the towers are yet preserved comparatively and the living, the results of holy zeal, and of hand-bills, my intention of preaching a inference would be, that by how much we entire. The wall around the city is a mile the triumphs of religion in death, will all, sermon in reference to the solemn event. fail to benefit mankind where we have the in length, from 5 to 10 feet, thick and from in turn, pass under our review. All are As might have been expected, the house power to do so, by so much we fail to love

But we suppose there may be the mere his majesty Charles I. looked out upon Bow- close the reading of each successive sketch Some short time after, a young lady of sentiment of love, the blind passion of ton Moor, and saw his army defeated. It \_\_' What can I learn from this?' Or, 'To high education and polished manners called benevolence, without the wisdom or the

A Religious and family Newspaper, defeat of the monarch's party. An in- the world may be benefited, and the that ensued produced in my mind an in- sition to please God, may intend and not work neither should be eat. For I scription to this amount, and bearing the writer and reader may rejoice together. terest of the deepest and holiest kind .- endeavor to lead a holy, religious, benevo- hear that there are some who walk among lent life, and yet fail in the means to carry you disorderly, working not at all, but are his aims to do good, to any adequate extent. busy bodies. Now them that are such, I means exclusively, relate to Baptists. This completion of her education, and while arises, partly from the fact that I have there, becoming acquainted with some of practical living must enter into the Jesus Christ, that with quietness they composition of scriptural piety. The work and eat their own bread.' highest exercise and the clearest mark of If a man is faithful to the spirit and

true wisdom is the choice of a right end; the precepts of religion, he will ordinarily and for this reason, religion in the Bible is have the power to acquire the means not so often called wisdom, and irreligion, folly; only for supporting himself, but for the for the ends which religion proposes, are service of benevolence; and it is no less most worthy of our preference, and will his duty than his right to indulge that most certainly repay all our labor in ac- moderate desire of success in business that present. quiring them. But the choice of a right will enable him to experience the felicity end, is not the only mark of true wisdom. of acting for the glory of God, by making A man's wisdom in religion, as in every himself beneficial to his fellow-men. Let thing else, will appear in the means he no one, then, complain that he has not the uses, the steps he takes to gain his end; means of being practically benevolent; the and he who pursues that line of conduct economy and diligence enjoined in the most direct and suitable to gain his object, word of God, will enable almost any one will in this respect show himself the wiser by a religious industry to acquire such a

would therefore imitate Christ in doing blame at their own door. If they practised good, we must seek the means of doing the economy and diligence enjoined by good; we must exercise a practical wisdom Christianity, they would improve their own which we may carry our religious aims into it to others. Some of these pious people practical effect. One of the most success- seem to think that religion is a matter for economy in our modes of living.

Christianity, and that the missionary work, they think if they can only be in a mellow in some form or other, is the expression of state of mind, have the unction of tender-

carrying on this work.

that those who have 'a mind to work,' the world. who address themselves honestly to this But the New Testament account beyond what they might otherwise expect. every where condemns sloth and indolence.

Christian frugality, we shall take two views human life.

in spirit, he is still in the world by station, and necessity. Religion does not call a ble promptness and activity alike in busihis duties in life; it requires him to carry instead of this, all Christian people would on all his worldly business with religious act from more generous impuls principles and religious views, with religion in his heart; to be 'diligent in business, and the unbroken intrepidity of the apostles; in his heart; to be 'diligent in business, fervent in spirit, serving the Lord' in both; to love God with his heart, and to do his work with his hands; to be industrious, economical, provident in all his worldly concerns;—while from the necessity of the case, the Lord blesses the diligence enjoined, blesses the man in the increase of his resources, and makes him able to be multitudes of Christiaus would have ample in the street of the world, but as the necessary effect.

not only of self-enjoyment, but such an idleness, apathy, vice and misery. abundance as to supply the wants of others, The converted natives of Raratea, and in various ways contribute to the cause Christian island of the Georgian group), of Christ. The man who seeks to increase have beautifully illustrated the Christia

preaching the gospel, he says, 'but I profusion of facilities among us for acquir-wrought with labor and travail night and ing consecrated wealth, has well-nigh killed day, that I might not be chargeable to any our piety; has made us indolent, luxurious of you; not because I have not power' to covetous, and thrown a spell of criminal demand it; not that the laborer is not apathy over every motion. worthy of his hire; 'but to make myself an ensample unto you to follow me;' and then

Now the Christian religion is a practical It is to be feared that many persons who imitation of him, who throughout his whole complain that they have not the means of life, 'went about doing good.' If we being benevolent in action, must lay the to ascertain and secure the facilities by religion and possess the power to convey ful ways to secure such means, is a frugal the conference room, the revival meeting, the sick chamber, for the Sabbath-and It is taken for granted, at present, that for these alone, while it has but little to do the missionary spirit is the very genius of with the details of practical living And ness within them, shed pathetic tears on It is also taken for granted, that constant all occasions, they can then be at perfect supplies of pecuniary means and unwearied liberty to be reckless of their worldly activity, are necessary for successfully business, and spend their time in the soft

romance of religious indolence. And we The subject of Christian responsibility sometimes have known the laziest men now before us, is the duty of practising who bear the highest character for spiritueconomy, that we may have in our power ality of mind-whose highest attainments the means of acting on the principle of in piety consist in religious case, and an Christian benevolence. And we maintain indolent abstraction from the business of business, can find their means increase far Christianity is of a different sort. It

The primitive Christians were generally It shows us the immeasurable value of our very poor; but they were very benevolent precious time, requires us to be conscien and efficient in the work of the Lord, tious in the improvement of every moment Even 'in a great trial of affliction, the lays out before us varied and momento abundance of their joy and their deep objects to gain, condemns those habits and poverty abounded unto the riches of their pursuits that at once occasion indolence, liberality.' The frugality they practised, and which are promoted by it, sets before opened an abundance of sources, and fur- us the example of Jesus Christ, who was nished them all necessary means of doing unwearied in going about doing good, and the effect of whose religion is to awaken In ascertaining the conditions of this activity in realizing the great interests of Now it is a great practical question for

1st. It is not only compatible with indus- us to solve, whether Christians generally try in business, but it requires diligence might not learn a lesson of wisdom from and activity in our worldly callings.

While the Christian is not of the world

the 'children of this world.' Instead of retiring into a corner, living in a slow or man out of the world into the convent, the ness and in religion, teaching the world, cloister, or the desert; it does not call in effect, the lesson, that the more idle is upon him to leave his station, or neglect the man, the better is the Christian; if, his resources, and makes him able to be multitudes of Christians would have ample a blessing to others, while God is blessing resources for the service of Christ, and from the overflowing treasury of the church. Now there is scarcely an individual who the Christian religion would soon be sent has not the power to acquire the means, to the heathen, to raise them from their

the means of doing good, is acting up to spirit and precepts in this respect. They the legitimate design of religion. So far had received the gospel themselves, and is it from being wrong for religious persons burned with a benevolent desire to convey to increase their wealth, that they may the same precious treasure to their heathen have the facilities for beneficence, that it brethren in the neighboring islands. They is a necessary ingredient of their religion were very poor in this world's goods; they had no money, for they had just emerged In view of the private relations and from the miserable poverty of heathenism worldly callings of life, an inspired apostle but they were frugal and industrious, and directs the Corinthian Christians 'to pro- their new religion made them so; and having vide things honest in the sight of God and a will to do, they soon found a way. They man; while on the other hand he says to agreed among themselves to allot certain Timothy, 'If any man provide not for his portions of ground, and assign certain own, and especially for those of his own periods of time, for cultivating the arrowhouse, he has denied the faith, and is worse root, and the proceeds of the sales were to than an infidel'-practically worse than be given for the support of the mission. In a single year, their contribution of

The same apostle taught that the poor, as arrow-root amounted in value, at one well as the rich, should act so economically, station, to £2000, (\$9700) and at another as by an honorable industry they might station, to £900 (\$4365)—over \$14,000 supply their own wants, and then accord- in a single year! Here is a true and legitiing to their means, contribute to the mate exercise of the Christian spirit. And wants of others. He acted up to his own what shall we say of ourselves in a country noble Christian profession; and with hon- like this, with such an abundance of the est humility says of himself, 'neither did I resources of nature to expend our religious eat any man's bread for nought,' but while industry upon? Alas! brethren, the very

[To be concluded next week.]

he says to these Thessalonian Christians, A man should not praise his works, but

(VOLUME VII.-NO. 28: WHOLE NUMBER 314.

#### Reasons for Neglecting the Prayer Meeting.

Much has been said on the importance of attending prayer meetings, and little or nothing to show what are obstacles to the attendance on them. Permit me, therefore, to state a few of the many weighty reasons

I have for staying at home:

1. One reason which has lain with great weight upon my mind of late, is this; should I attend all the meetings regularly, when in providence called away, my sb-sence would make a void, which would cause a depression upon the minds of those

2. The meetings are so frequent during the week, that I cannot without some considerable portion of self-denial, attend them all, and as the lectures are most agreeable, I think it my duty to attend them in proference to the prayer meeting.

3. Brethren sometimes speak in those

3. Brethren sometimes speak in those meetings, who, in my opinion, ought not to be permitted to do so. They have, to be sure, some good ideas, but their language is quite ungrammatical, and their 'speech contemptible,' and as long as this is permitted, I think myself excurable.

4. Brethren whom I could name, make

such long prayers that it is with difficulty 1 can keep awake, and this, I think, if there

tending.

5. When my day's work is done, I am so completely fatigued, that I should not enjoy the meeting were I to go.

9. The necessary affairs of my business occupy me so much, that were I to attend, we have a some them.

occupy me so much, that were I to attend, my mind would be running upon them during the whole meeting.

These are a few of the reasons for not attending; still they are but a tithe of those attending; still they are but a tithe of those which might be given, such as the coldness of the feeling manifested there, and the want of life in the meetings, the miserable singing, and the unkindness of those, who, when exhorting, think all inexcusable, who are not detained by sickness or necessary business.—Bapt. Adv.

## Where was Thomas ?

Our divine Lord, on the evening after Our divine Lord, on the evening after he rose from the dead, met his disciples in a prayer meeting, or rather came in most unexpectedly, where they were secretly assembled for fear of the Jews, to remove every remaining doubt from their minds in in regard to the identity of his person, and the reality of his resurrection. Thomas alone was absent: on what account the narrative does not inform us. He might have been sick. Some unexpected or unavoidable hindrance might have kept him away; or perhaps, as his Master had just been crucified, unbelief so depressed his mind, that he could see no advantage in the disciples' keeping together any longer, or, as an agod minister once remarked, Thomas was afraid that if he attended the meeting, his brethren might call on him to pray.

But whatever might be the cause of his absence, he lost a great deal by it. Had he been present, he would have been convinced, as his brethren were, that 'the Lord' was risen indeed;' and would have shared with them in his benediction. When they told him that they had seen the Lord, he was wholly incredulous. There was some mistake or they had seen a vision. Christ

wholly incredulous. There was some mis-take, or they had seen a vision. Christ had not risen from the dead, as they sup-posed, nor would he rise, till the last day. Such was the state of his mind, that no orprint of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.'

side, and be not faithless but believing. Thomas, evidently overcome with shame for his unbelief, as well as with surprise and his unbelief, as well as with surprise and delight at meeting his Master, instantly ex-claimed, 'My Lord and my God!' It was no delusion, no vision. Christ was indeed risen. He was there. Thomas saw him, How gentle and forgiving the reproof which followed: 'Thomas, because thou hast seen me thou hast believed. Blessed are they that have not seen, and yet have believed.

This brief notice of the doubting disciple is instructive to us, 'upon whom the ends of the world are come.' Who will deny that there is still a great deal of unbelief in the church? How many doubting Thomases are there, even among those who, as 'charity hopeth,' are the true disciples of Christ! Whether father M—— was right or not, in conjecturing that Thomas was afraid he should be called upon to take his turn, if he attended the praver turn, if he attended the prayer meeting, do not some professors of standing and influ-ence, do not even some elders and deacons, stay away on this very account? They know what is expected, and that they cannot decently refuse when asked to pray; and so, under one frivolous pretence or another, they contrive to be absent. Reaanother, they contrive to be absent. Reader, what does your conscience say to this charge? Mr. — you are an educated man, you have gifts, and your brethren need your assistance in their prayer meetings. But you rarely find it convenient to attend. What is the reason? Have you so little spiritual life and feeling that you cannot pray in your turn? Then surely it is time to look to the foundation of your hope.

X. Y. Obs.

TRUTH AND LOVE.-I am sure truth never lost any thing by being spoken in love. I am of opinion that a principal reason why we are not more of one mind, is, that we are not more of one heart. How soon they who feel heart to hears, begin to see eye to eye! The way to think slike is first to feel alike; and if to talk since in the thought will be truth. I wish, therefore, for the sake of sound doctrine, that the brethren would love one another .- Dr. Nevins.

BOSTON, THURSDAY, JULY 11.

TERMS-\$2,50 peryear, or \$2 if paid within 3 months

#### MORE PRIZE ARTICLES.

We here announce the themes for three more prize articles; the first of which must be forwarded to us by the first of August. The second and third must be forwarded by the first of the succeeding months, September, and October. For the one adjudged by the Committee, in each case, to be the best, we shall pay TWENTY-FIVE DOLLARS!

The themes we announce are of a popular and interesting character; and vet such as we should not expect able writers would thoroughly investigate and discuss, without the prospect of pecuniary compensation. They are as follows:

1. The prospects which the present age presents to the cause of Religious Free-

3. The motives which should induce citizens of the South to make efforts for the

abolition of slavery.

The names of writers, in every instance, to be enclosed in a separate envelope, not to be opened till it is decided for which article the prize shall be awarded; and the articles all to be committed to the editor's care, to be returned by him, or retained for publication.

#### ENCOURAGE YOUR EDITOR.

We last week penned an editorial, headed 'Encourage your Pastor,' which, we doubt not, awakened some hearty responses among our brethren of the sacred office, whose trials and responsibilities we know too well to entirely overlook, in our preparation of varieties for the improvement, as well as the gratification, of those by whom our columns are perused. It is for us to give hints, which the pastor would feel much delicacy in suggesting, and And the true and faithful shepherd will, we trust, ever find a friend and defender in the religious press. Certain are we, that so long and so far as we control it, it shall be to the pulpit what the the pulpit is to 'virtue's cause'-

#### ' Most important and effectual guard.'

The pastor is not, however, the only one. through whose agency the Christian comp ty is receiving important benefits, and who has, therefore, special claims on that community for encouragement and support. The class we now represent sustain responsibilities similar in kind, and certainly not less in magnitude and number, to those of the Christian ministry. None will deny this, who consider for a momen the 'power of the press'-the confidence so generally placed in its assertions, especially when it claims to be religious-the vast nur ber to whom it speaks, and the permane character of the influence it exerts, striking the same or similar keys week after week, perhaps through a series of years. We arrogate noth ing to ourselves-we say only what is obvious to all, and admitted by all, when we say tha an editor can do immense good or incalculable harm; and that if there be a man on earth who might well tremble in view of his position and relation to society, that man is the editor of a public journal professing to be set for the defence of the gospel, and the spread of light and truth among the people. It was recently said of a certain editor, that, had he been disposed he might undoubtedly have rent in sunder one of the largest benevolent organizations of th country. A Southern editor has ridiculed this remark, as preposterous and absurd; but however extravagant such a remark may seem, at first view, we hope its truth not be tested by actual experiment. It is no the personal influence of the man in the editorial chair, that invests him with such a power; it is the degree of authority which the commission of a manuscript to the printer's hands, its being supported by the public, is supposed to approval and endorsement of a large portion of society-it is the authority which all these circumstances give to the sentiments adadvanced, that renders the religious paper such a mighty instrumentality for good or evil. A word may escape the lips of a man eminent for intelligence and discretion, and though adapted to do harm, it may fall unheeded. The hearers may regard it as a lapsus linguæ, or an ungarded expression, and neither observe or repeat it but when even a youth, noted for his want of discretion, writes the dangerous word, and commits it to the press, and sends it broadcast over the land, it becomes like a thousand firebrands, the effective instrument of boundless evil.

The religious editor cannot be entirely insensible to these fearful liabilities. We now write in behalf of those who are conscious of their power, and are afraid of doing harm; those who, like the Christian pastor, would overcome evil with good,-are engaged to build up Christ's confiding in the power of the truth, are patient, as well as persevering, in its proclamation and defence. And in their behalf, we venture to solicit Christian sympathy. Perfection should no more be required in th em, than in the pastor. They have enough to try their patience oppress their spirits, unavoidably incident to the duties of their profession. It should be the aim of friends to lighten their burdens rather than increase them-to encourage rather tha dishearten them. It is no less a benefit and a comfort to them, to know that their labors are appreciated, than it is to the pastor. And they are as susceptible to misrepresentation and abu on the one hand, and commendation and kindness on the other, as are any other class of men who are laboring for the public good, and de pendent, under God, on public favor and sup-

Of the many ways, in which a conscientious editor, who is striving to edify and benefit his readers, may be encouraged, we shall now suggest but two. 1st. He is encouraged by efforts, on the part of his friends, to extend the circulae paper he edits. There are thousands who are glad of a good paper themselves, and ber that the only way for them to be provided with a good paper, at so small an expense, sands of others take it also. They take no interest in the enterprise of the now pursued in this county?

publisher, by which the paper is secured to 2. Do you know of any modification which them; nor in the toils of the editor by which its might render it more useful? columns are filled, and its interest sustained .--We have a few readers who are constantly that he had nothing to suggest, it being out of helping us to new subscribers. We know they his line of business, the answer of the others are our friends. They gladden our hearts. was, to the purpose, that the plan for instruction

2. The relation of CHRISTIANITY to Pol.

The London Examiner is very severe in its ish Envoy. Mr. Pakenham, on the 18th of last ish Envoy, Mr. Pakenham, on the 18th of last April. 'It would be difficult, says that leading oral. But we presume the laws of Georgia do oral. journal, 'to find in any collection of State pa-pers, even drawn up by absolute ministers in the regions of St. Petersburg, Constantinople, Surely the interrogatories would seem to affor or Ispanan, a document of such nefarious tyran-nic principles, or so painfully disgraceful to the minister who wrote it, and to the nation he alluding to the alteration of a law, which, minister who wrote it, and to the nation he is Roman Catholic like,—takes away all right of allowed to represent.' Reference is made to the rules laid down by Lord Aberdeen, which has guided the British government; to employ in efforts to abolish slavery in Texas merely the means of counsel. &c., but Mr. Calhoun far from confining himself to counsel, 'felt it to be the imperious duty of the Federal government to take the most effectual measures,' to defeat even such interference as that. Not content hibiting the use of the Bible to those he desires Mr. Calhoun reads the British envoy and the Mr. Calhoun reads the British envoy and the world a lecture on the inestimable blessings of as well as at home. Are our missionaries in other lands, acting properly or improperly, freedom. The consequence of giving freedom in other lands, acting properly or imp to the negro, says Mr. Calhoun, is to strike him converget, their endeavors to propoule to the negro, says Mr. Calhoun, is to strike him with deafness, dumbness, blindness, idiotcy, and truth? We do not intend to argue this questions. madness: nay, not only to visit the free negro with these ills, but also to inflict the same dreadful maladies on the whites in those regions to and the 'most intelligent, experienced and blacks are thus punished by a benign Providence for daring to be free, and the whites of improperly in thus refusing obedience to the the same regions are similarly punished for the law, how can slaveholders excuse themselves

Allusion is then made, by the Examiner, to the statistics and the political reasons of Mr. Calhoun. The force of the latter is acknowledged, but, says the Examiner, 'justice and umanity are the names omitted in the vocabulary of the American Secretary of State, and in the sentiments of his heart. The latter part from Acts 9: 21. 'But all that heard him were rably the purpose of an Irish Orangeman who has got the cacoethes of prescribing for the ills of Ireland. Here the same argubring them bound unto the chief priests? This tive being the continuance of the sin of oppres-

It is some consolation to the American heart, while it burns with shame for the country and doubtless an instantaneous work. At what tin the officer of State, whose folly and guilt are it took place, is not important to be ascertaine. nexation is in less favor with the people of thou me? he United States than when it was first publicmultiplication by thousands through the press, is slavery, while there remain in the high places condem its appearance in the columns of a paper, which, of trust—at the head of the nation's affairs, persuasive language to sinners now; assuring around us and seem to increase with every tent heart. mportant change.

# SLAVE INSTRUCTION.

instruction of the Negroes in Liberty County, his ings and Sabbath scho freed'men. We hail it as an unerring indica- him on his journey to Damascus. tion that a leaven is at work which, leavening the whole lump, will have a beneficial influence differing in its concomitant circumstances. The upon the master as well as the slave. We have conversion of Lydia at the water-side under the heard from other sources, of movements among preaching of this same apostle, differed widely slaveholders for the religious instruction of from his own. It is said that 'the Lord opened their slaves, which prove that God is at work her heart, that she attended to the things spoken for great ends;-which show that feeling and by Paul.' There was no shining light, no visible action at the North have done good and not appearance of the Saviour, no surprising voice, evil at the South, and which give encourage-ment for more earnest prayer and more active all the powers of her soul.

effort. When we hear of a growing interest in Paul being led into the city by those who the slaveholding States in religious meetings, were struck to the ground with him, unable Sabbath schools, temperance societies and from his blindness to be his own guide, continour grasp.

series of questions having reference to the one called Saul of Tarsus, for, behold he praywork it had done, and proposed to do. Two of eth.' Here we see the remarkable renovation these interrogations were-

for the religious instruction of the negroes, his fathers, and exceeded many in his religious zeal. No doubt he had made many pharisaical

To these questions, while one Planter said They say to us, in the most significant and is perfection itself, and that it cannot be made heering language, 'go on.'

2d. You encourage, and you help the reliwith all due deference to such high authority, rious editor, by remembering him in prayer. A we venture to observe, that if the same questew days since, we were told of some of the tion should be proposed to the youngest Sabcentricities of a Baptist minister in a neighbor- bath school scholar in New England, a 'modifing town; and one of these was, that a few cation, would be suggested which seems never Sabbaths since he prayed in the pulpit for edi- to have occurred to any one of these 'most in ors! Yes-for the conductors of the religious telligent, experienced and influential planters, ress, that they might be imbued with a spirit of or even to a single member of Liberty County ove, be faithful in the defence of the truth, and Association. And it is not impossible that receive wisdom from on high, this minister 'modification' has, long before this, occurred was so singular and independent—as to pray! to the mind of the slave as he sits in the seat of Verily, it is no wonder that it was a subject of the Sahhath school and sees in the hand of his emark. But let that pastor know that the in- teacher a book which he is taught to believe elligence sent a thrill of pleasure through our contains the words of eternal life, but which eart. He has our thanks—the thanks of the laws of the land have made a sealed boo whole corps editorial, (we venture to assure to him. But as the New England Sabbath him;) and we close by expressing the earnest school scholar cannot, and the Southern Sabwish, that praying for the conductors of the rebath school scholar dare not suggest such a may soon become a habit, with 'modification' we would speak for them, and pastors .- the neglect of it be more an eccen- say, that it is very probable that the present plan ricity, than the act itself. Brethren pray for religious instruction to the slave may be much improved by teaching the slave to read, and then by placing the Bible in his hands: THE TEXAS DOCUMENT OF SECRETARY CAL- at least, we have a prejudice in favor of that way of instructing our families here at the

We are aware that the laws of Georgia prole London Examined in the Brithisms on the paper, addressed to the Brithisms of the Brithisms not prohibit the consideration of the question whether any law shall be repealed or changed. message from God to these very slaves;-a law which dares to place itself between the parties, when God would speak to his crea-

tures.

It has often been a question in our mind, whether those who attempt the religious into teach. The answer to this question affect interrogatory to the Liberty County Associa guilt of rendering the blacks equal to them! for contributing for their support? If however, Such is the logic, such is the philosophy of an American and a republican Secretary of Georgia, to which we have referred, or any other similar human enactment?

## PAUL'S CONVERSION.

This was the subject of a discourse by th amazed, and said, Is not this he which destroyed them which called on this name in Jerusalem ment applies, viz., the impossibility of living on terms of equality and amity with a race injured and oppressed for centuries, the only alternative height the continuance of the sin of concessions. The circumstances attending it may be so denominated; but the preacher distinguished between these, and the mora change which was effected. This was pro by the power of God; and as in other cases, was made thus notorious abroad, to know that the but that it was accomplished, his after life gave plans of John Tyler and John C. Calhoun are full evidence. Arrested on his way to Damasat endorsed by the American people, and are cus by a light above the brightness of the sun ot likely to succeed. We are aware that the which made him and those with him to fall to present aspect of affairs and of the popular will the ground, he saw Jesus Christ, and heard from not decisive, but we believe that the idea of him these words: 'Saul, Saul, why persecutes

The preacher repeated the significant word ly broached and defended. But how shall we why, as if the Lord had condescended to give a ever succeed in abolishing a system so closely gentle rebuke of his persecuting spirit, suggest interwoven with the constitution of society as ing a kind invitation to repentance and selftion The manel addresses the en men, who on the subject of human rights and them of the abundant provision which the grad governmental protection are so manifestly dis- of God has made for the returning penitent; qualified to sustain the responsibilities of office addressing them in the kindest manner:and power? Never had men, as citizens, so 'Why will ye die?' No sinner, however guilty much occasion for political knowledge, and is under the necessity of perishing, if he will acumen, and integrity, as have we, the Ameri- accept the kind invitations of mercy, which can people, amid the dangers which thicken contain no limitation to the willing and peni-

Neither the surprising light, nor the words of Jesus Christ, were the cause of the change which took place in his mind, but the energy of the Holy Spirit, who granted a holy inclina-A friend has placed in our hands the eighth tion to the will of the apostle, subduing the annual report of the Association for the religious persecuting temper which formerly actuated

Georgia. From this report, as far as we can understand it, the plan of the Association, for prejudice over the mindof a man conscientiously instruction to the slaves, is by plantation meet- wrong. He had consented to the martyrdom of ols. We thank God and Stephen, was present at his death, and perhaps take courage as we behold an evidence of ad- had heard the supplication, 'Lord Jesus, receiv vance towards a better understanding, a better
my spirit, and the fervent prayer for his murconscience and a better heart, by those who
have to do with the slave, upon the great duty
with all this light, he retained his persecuting of making those who are in bonds, the Lord's spirit against the Christians, until Jesus met

ther means for religious and moral reform of ued three days and three nights, neither eating the negroes, we may surely believe that past nor drinking. The son of God, ever attentive action has done good, and that future action is to the subjects of his grace, was not unmindful called for;—we may bow ourselves again between the pillars, as we feel them tremble in fore comforted him by a vision, giving him the assurance of relief from his blindness, by the The Association, whose report we have be- attendance of a Christian friend. The Lord of fore us, addressed to a number of the most glory accordingly appeared to Ananias, comintelligent, experienced and influential planters, manding him to 'go 'into the street called both in the church and out of the church, a Straight, to the house of Judas, and inquire for

which occurred in the soul of the apostle. He 1. Do you know of any objection to the plan

rayers, for he profited in the Jews' religion bove many of his equals; but never before did be pray under the influence of the Holy Ghost. Ananias, convinced from the words of Jesus, prayers, for he profited in the Jews' religion that Paul was a believer, immediately repaired that we can never patronize any missionary to the house of Judas, and laying his hands on aries to preach the gospel under their direction aries to preach the gospel under their direction. he head of the new convert, accosted him with

ght forthwith, and was baptized.'
What a holy familiarity and brotherhood are mediately created between believers in Christ, when they become mutually satisfied each other's gracious state! Their hearts ire as really in conjunction, as were the souls Jonathan and David

his gracious salutation:- Brother Saul, re-

eive thy sight; and immediately there fell from

is eyes as it had been seales, and he received

espectful attention.

# FOREIGN MISSIONS AND AMERICAN

Boston, July 2nd.

much better to express the uncompromising if I had the disposition; nor have I the disposition, even if I had the cause. No, my brother, subject on the pretence that it is too exciting, and love you with all his heart. If as well as missions, to take the position defined and because the example of A the hands of the South. The following is an extract from the report of the committee on fun of the thing, and to teaze Jonathan ets the views of the larger portion of the Baptists of the State.

'Your Committee feel that some of the obstacles to co-operating with the Baptist General Convention, were removed at its last meeting, and that an advance has been made towards a position, more agreeable to the views of the greater portion of our members. If to continuo cur co-operation with the Convention were to give in the least an approval of the system of Slavery, we should consider our duty plain; but we cannot conceive such to be a preserve. consequence, for we say now, and we say everywhere that we cannot fellowship the slave-holder or wing the holder or give the least countenance in any way to slavery; and by a withdrawal from the Convention, we should do but little more; and if every thing is not as we could desire, we be-

#### MAINE, NEW HAMPSHIRE AND VERMONT. On employing slaveholders for missionaries.

Already is the question, to be decided at the swers, thus far, are decisive and concurrent. Will any Convention, Association, or Church, is side of Washington, give a contrary expression? We shall see; but if any influential eligious body, in the Northern or the Middle tes, passes and publishes a vote or resolution changes in this particular. in favor of employing slaveholders, we shall be greatly disappointed. The prompt and unequivcal expression which already comes from three States is indicative of the feeling which pre-

TIST MISSIONARY SOCIETY.

pressed, and the reports were adopted unani- gratification of attending the ninth cor

One of the Baptist Associations in Vermont,

to refer the question to the churches for advice and action; therefore,

Scriptures and prayer at the beginning of the meeting, were all that could be desired; and

The editor of the Vt. Observer says, "A number of brethren spoke in favor of these resolutions, and upon the last nearly the whole congregation rose to express their approval.

#### CORRESPONDENCE FROM NEW YORK. New York, July, 1844.

My DEAR BROTHER .- A fortnight has elapsed since the date of my last, during which time, In this interesting narrative we see the clear- the world has been going on with its usual st evidence of the Deity of the Son of God. velocity, its pursuits and its changes. New He disarms a bitter persecutor and blasphemer, York has not stood still; on Thursday we had gives a new and holy bias to a heart before at processions, and music, and fights, and firemity against the Lord, making him a minister works, and not less than nine fires, including of the fault which of the faith which previously he had endeav-tred to destroy, thus qualifying him for an them, according to the papers, occasioned by extensive usefulness; so that in the close of fireworks, and all commemorative of the declaration of independence. Long may that indeo be offered as a martyr, suffering the loss of pendence exist in all its entireness, and speedily all things for the excellency of the knowledge may it be commemorated in a manner more of Christ Jesus, my Lord. It would be difficult worthy of an intelligent, influential, and to give an adequate idea of the natural elequence with which this discourse was delivered. It was listened to by a crowded assembly, who testified their interest in the subject by a surely destined to include all the inhabitants of

One word, before I begin my present letter, by way of explanation. Our good brother at Philadelphia, the editor of the Baptist Record, is pleased to give an extract from my last lette. to you, with kind commendation of a hint i The Baptists of New Hampshire have taken contained; but singularly enough, remarks, he right ground with reference to foreign and in some matters the doctor is pretty severe We rejoice to see such an indepen- with us American Baptists.' Gently, lent and just declaration of sentiments, as is brother, what does this mean?—Severity! contained in the report of the committee at the where now? No, no, that be far from my ate meeting of their State Convention. How gentle pen. I have no cause of severity, ever and unqualified terms, than to evade the whole an Englishman-that was-can really be kind, kindred bodies have sometimes done. And ever hinted at, it is because that fault is so how much better, for the cause of emancipation distinctly seen in the midst of great excellence, in the extract which follows, than it would is so important, and its influence is so extensive have been to have renounced and denounced that it is the more desirable every thing should the Triennial Convention; deserting it because be quite right. Brother Jonathan, by the way, it needs improvement, and throwing it, as some is sadly too sensitive. He notices the barking would have our Northern bodies, entirely into of the Trollopes, the Dickenses, and the Feath erstonehaughs; and so John Bull, just for the foreign missions, adopted by the State Conven- little, laughs at him. 'Let those laugh that tion, which, in the opinion of the Register, win,' as the old saw has it; and as America has got all the great essentials of happines daptists of the State.

'Your Committee feel that some of the obreligion, let her laugh in return. And if John Bull chooses to find fault, why, tell him of a few of his own imperfections. But nothing more about being 'pretty severe.' Now then, to business. In my letter three

weeks since, I told you of a meeting which had of been held here, to consider the best means for the liquidation of church debts. An adjourned meeting has been held, to which the com presented a valuable report; the deepest inter est in the whole subject is kindling up, and th adjourned meeting, to be held on Thursday next, will bring forth somewhat of no small importance. I could not but feel considerable lieve we may do more towards correcting exist-ing evils, and benefiting the slave, than we should by an immediate withdrawal from the Tuesday. At the first meeting, I occupied the attention of the brethren a short time in detailing the manner in which debts were some years ago removed from Baptist meeting house in Birmingham and Leicester, in the old coun try. On Tuesday, our excellent brother Bel lamy, pastor of the next meeting of the A. B. Home Mission So-ciety, receiving answers from the large religious bodies of New England. These anpeople came spontaneously forward with pledge within twelve months. As this fact excited the hint will not stop here. It is pretty certain that the next two years will witness delightfu

One thing did astonish me beyond all mer ure. I had rejoiced again and again, in the mighty works the Baptists of this land had vails in all our country churches, and to a great effected in building houses for the worship of the Lord Jesus; and supposed it had been done, solutions recently passed by the MAINE BAP- as in England, to a great extent, by the sma periodical contributions of the poor; judge then, my surprise when I learned on Tuesday, Whereas the committee of the American Baptist Home Mission Society, appointed at Philadelphia to mark out the best course to be pursued by that Society in future, has referred that subject to the churches, and societies of which said Society is composed, and whereas the Maine Baptist Missionary Society is auxiliated to the churches of the composed, and whereas the Maine Baptist Missionary Society is auxiliated. which said so the Maine Baptist Missionary Society is auxiliary to the Am. Baptist Home Mission Society, mine of wealth which will furnish a lever to raise the world. Very few houses of worship herefore,

Resolved, That we have no fellowship with
be employment of slave-holders as missionasupported in England without this plan. Let supported in England without this plan. Let it ries.

Resolved, That in case no individual holding slaves, be employed as a missionary of the American Baptist Home Mission Society from this time forward, it will have our cordial approbation, and our present relation to it will be continued.

Baptist Home Mission Society from this time forward, it will have our cordial approbation, and our present relation to it will be continued.

Areaster return to this subject.

Resolved, That in equal entering of the moral in a property of the colony of fugitive slaves in a law to secure the imperious call for missionary labor mong them, and in sympathy with our sister solution now laboring with them, we respectfully equest the H. M. Society to look into their condition, and if practicable, establish a Mission among them, and appropriate to its support so nong them, and appropriate to its support so and endowed for the diffusion of evangelical truth, are henceforth, by law, to be dev In the New Hampshire Baptist Conven- the support and extension of error. I trust that rios a report was adopted containing the fol-Baptists, will ever specially guard against \*While, however, we would commend to the churches an increased effort in behalf of the Home Mission Society, we would also recommend to them such designation of their money, as that it shall in no case, go for the support of missionaries that hold slaves. We would also recommend the following resolutions:—

endowments—the greatest curses of the current. Henceforth in England, in spite of trust-deeds and every thing else, any party who obtains, and secures possession for twenty years, may defy all attempts to remove them. So much recommend the following resolutions:—

the churches an increased effort in behalf of the Henceforth in England, in spite of trust-deeds and every thing else, any party who obtains, and secure possession for twenty years, may defy all attempts to remove them. So much is the weakness of Christians in that endowments-the greatest curses of the church. missionaries that hold slaves. We would also recommend the following resolutions:

Resolved, That we deem it morally wrong for so in any way to sanction or support a slave-holder as a missionary; and we most earnestly remonstrate against any such being appointed or commissionad by the same appointed or commissional by the same appoint onary; and we most earnestly went the passing of a law so truly iniquitous, by the Board.

They have, alas, for some years past, been nissioned by the Board.

red, That our delegates to the next meeting of the Home Mission Society ucted to use their influence, so to alter should unite them, and call forth their energies r employment of a slaveholder, as a missionconnection between church and state.

But one opinion, says the Register, was ex- On Tuesday, I had the exceedingly high ment of the New York University. The One of the Baptist Associations in Vermont, assembly was truly imposing, the music excel-has held its anniversary, for the present year. This is the Danville, which met at Troy, June 20th. The following are the preamble and resolutions of the meeting on the subject of slavery, ful. Years ago, I published in London, an Whereas, in the Am. H. M. Society at its late meeting, it was declared that slave-holding was no disqualification to an appointment as a missionary, and whereas a committee was appointed by said society to consult upon the subject, and this committee have concluded to refer the question to the churches for a few society and the society to consult upon the Scriptures and prayer at the heginning of the meeting, were all that could be desired; and

and blessed them, were surely appropriate to the day.

A very large number received the degree of Prayer was offered by Dr. Sharp. Rev. Mr. A very large number received the degree of A. B., some of A. M., and honorary titles of M. D., and D. D., were also conferred on several gentlemen. The latter on an old countryman of mine, an excellent scholar, and worthy brother, the Rev. R. W. Hamilton, of Leeds. I remember him when persecuted in his younger days, for daring to be so far in advance of his brethren; and rejoice now to see honors falling thick on his brow. Where is the philosophy, however, of putting on the Chancellor's hat when he confers degrees? hancellor's hat when he confers degrees? My next letter may probably greet you from

he west of the Alleghanies; till then, I am JOSEPH BELCHER.

## ETTER FROM MR. WADE TO THE EDITOR. DEAR BR. GRAVES .- I observed in the Chris-

is an excellent proposition, and the duty so to do, is recommended, if not enforced, by Scripture and antiquity. This shall henceforth be of all their income to benevolent purposes. It my rule; not in regard to all benevolent objects, which ought now to be circulated. It but in regard to that of the missionary cause month to the funds of the Tayoy Mission Society, which falls one rupee short of the tenth of y income; I shall now add the other rupee LECTURES ON THE NATURE AND END OF onthly. I hope all ministers will feel it their uty to devote a tenth; the example would not fail to have an influence on their people, who would follow the steps of the pastor, and the easury of the Lord would be filled systematcally and constantly. You have, of course, prized. Probably no treatise has ever been dopted the rule as you recommended it in your paper. I am persuaded that ministers ministers a lively sense of obligation, to stimu-must take the lead, and if they come boldly late them to fidelity, and to furnish them with forward and take this step, and trust the Lord principles, motives and directions, in their great to supply their wants, I doubt not but the Holy work, than this. It should be read by every supply their wants, I doubt not but the Holy has never witnessed. God has graciously per- Excursion Through the SLAVE STATES, nitted me and my dear wife to labor together ere, among the heathen 20 years, but we are lmost worn out, and our devoted Bro. and ster Mason, are almost worn out too; and where are the young brethren to fill our We have had to write a language for these

oor Karens, and teach them to read it, and and travel, on foot, far into unhealthy jungles, preach to them. Single-handed and alone ought to have had half a dozen brethren to help as. It is true, God has heard our poor prayers He has sustained us, and given us above six nundred lovely converts among them, to cheer our hearts. But would he not have given us as many thousand, if the blessed gospel had been preached faithfully the whole length and breadth of the land? I have not a doubt of it, dear appointment of the council of the University of New York, to a class of young men connected preached faithfully the whole length and breadth his 'strong holds' in these heathen lands, and with that Institution. To God has called upon his 'hosts,' 'all his fighting men,' as in the days of Joshua, to rise up and march forward, and 'compass the city.' What if Joshua had been content with sending the seven priests with their ram's horns? Do you wish to address.' The lectures were well seven priests with their ram's horns? Do you think the walls of Jericho would have fallen? No. Our poor ram's horns will not do alone; the whole believing host of God's elect must the whole believing host of God's elect must mately, induced to accede. The work has rise, come forth out of their tents, and march forward, and shout, and then the ram's horns for additions within a few years, in this counwill the churches do this?

rches do this?
Yours affectionately,
J. WADE. Taroy, Feb. 20, 1844.

# THE FOURTH OF JULY IN BOSTON.

Mercantile Journal. The testimonies of favor one of those works which good and benevolent to the oration of Mr. Chandler, and the address men should keep, to place in the hands of to the oration of Mr. Chandler, and the address of Mr. Neale, we fully endorse, having listened to both with admiration and delight.

The City celebration was more spirited and interesting than usual. The procession moved through several of the streets, to the Tremont Temple, which was filled to overflowing with persons eager to listen to Mr. Chandler's orange of the streets, to the Tremont Temple, which was filled to overflowing with persons eager to listen to Mr. Chandler's orange of the streets, by Tanalated from the

eager to listen to Mr. Chandler's oratalents, and correct principles of the orator— and they were not deceived. The oration was far superior to the common class of Fourth of July orations—it was thoroughly America throughout, and was characterized by soun July orations—it was thoroughly American throughout, and was characterized by sound sense and a high moral tone—it appealed to the virtue and intelligence of the people, and was eminently calculated to exert an electronic influence on all who had the good fortune to be present. This oration will be published, and we hope that numerous copies will be circulated far and wide.

The dinner at Faneuil Hull passed off very well.—Governor Briggs, it appeared by a letter from the Mayor, was prevented by indisposition from attending on the occasion. Towards even-ing dense masses of the population of Boston been enriched with news, and spiced with been and neighboring towns were seen moving towards the Common to behold the fireworks, prepared by Mr. Edge. A larger number of people has seldem assembled on the Common on a similar occasion. It was a lovely evening, although rather cool for the season, but the display of fireworks was grand and magnificent, equalling, if not surpassing any thing of the kind ever exhibited in Boston.

Young Men's Temperance Celebra.

Young Men's Temperance Celebra.

street Mall, on the Common, which was somewhat augmented by delegations from societies in several of the neighboring towns. At a few minutes after eleven o'clock, two handsome barouches—one containing the orator and poet of the day, the President of the Society and other individuals, and the other the deputation of young ladies who were to present the banner to the young men—drew up to a square which had been formed nearly opposite the State House when the banner which had been prepared under the direction of the ladies of the south part of the city, principally—was presented by Miss Hannah Buel, in a happy and appropriate manner. The President of the Society, James M. Lincoln, received the banner in behalf of the young men. street Mall, on the Common, which was some- authors. The latter is accompanied,

young men.

The procession then proceeded to the Old
South Church, where an Oration was pronounced by Robert Rantoul, Jr., and a Poem by Rev.
Charles W. Denison, and other appropriate exercises took place.

Wessiah. The Chancellor presided. Graduetters of the Charcellor presided. Graduetters of the Charcellor presided. Graduetters of the Charcellor presided.

ompany proceeded to the saloon of the Tremont emple, where a sumptuous and plentiful dinner force upon five; making a total of 44.

As provided. Excellent addresses were made, degree of A. M. was conferred in course to the course of the cou patriotic sentiments offered, and all present were highly pleased. A good feature in the en-tertainment was the introduction of ladies, about

his whole deportment led me to rejoice that the country had the ability, and certainly, to a great extent, at least, the disposition to place such a man in one of its highest offices. The performances of the young gentlemen were all highly creditable; many of them truly excellent.

#### Gditar'a Cable

THE FEMALE MARTYRS OF THE ENGLISH BETH.

tian Reflector a proposition that ministers of the gospel should solemnly dedicate one tenth volume of selections, from the English Martyr-LATIMER, CRANMER,' &c., and we agree ut in regard to that of the missionary cause —its most interesting portions, presented in a lone. I have for years given 10 rupece per nouth to the funds of the Tayor Mission Seeis lucid and attractive style. A cheap volume, and should be in every S. S. Library

THE SACRED OFFICE, and on the Dignity, Duty, Qualifications and Character of the Sa-cred Order. By JOHN SMITH, D. D. Philadelphia: Sorin & Ball.

This work, has been long known to some of the pastors of our churches, and most highly written, which is better adapted to produce in Spirit would be poured out, and such a spirit of young pastor; nor is it an expensive book for benevolence pervade the churches, as America the pastor to purchase. 284 pp. 12 mo.

from Washington, on the Potomac, to the Frontier of Mexico; with Sketches of Popular Washington, Washington, By G. W. Manners and Geological Notices. By G. W. FEATHERSTONHAUGH, F. R. S., F. G. S. New York: Harper & Brothers. 1844.

This is an interesting production, but strongly tinctured with the depreciating and fault-finding spirit of English travellers, who have preceded Mr. F. in tourizing and book-making. Still, it Bible for them, and then take it is fraught with valuable facts, and contains many just views. We have selected one extract, and placed it on our last page. We hope it will be read.

THE EVIDENCES OF CHRISTIANITY, in their External, or Historical Division: Exhibited in a Course of Lectures, by Charles Petis M'Ilvaine, D. D., Bishop of the Protestant Episcopal Church in the State of Ohio New York: Harper and Brothers. 1844. The lectures were first delivered, by the received, and produced a most useful and heard, and victory will be ours. When try, has been published in England, and a of a speedy sale. It is a work of great interest and value, adapted, perhaps, beyond any other to confirm the doubting. Many striking is THE FOURTH OF JULY IN BOSTON.

The Fourth was celebrated in this city by various parties and associations, in a very spirited manner.

The following account we extract from the Mercantile Journal. The testimonies of favor

French, by a lady. New York: John S. Tay-lor & Co., 1844.

This is a small volume for juvenile readers

variety of interesting selections from fore periodicals. Leavitt, Trow, & Co., agenta

The LIVING AGE, for two weeks past, has been enriched with news, and spiced with b

YOUNG MEN'S TEMPERANCE CELEBRATION.—Not the loast in interest among the
colebrations of the Fourth was that of the temcolebrations of the Fourth was the temcolebrations of the Fourth was the temcolebration of the temcolebration of the temcolebration of perance young men of our city. At the appoint-ed hour a goodly number assembled in Beacon titles and the names of their distinguished

ook place.
a close of the services of the church, the ates, 39; in addition to which, diplomas for the degree of A. M. was conferred in course upon fity of whom were present, and whose presence contributed to the interest and enjoyment of the scene.

SABBATH SCHOOL CHILDREN.—Among the most attractive scenes of the Fourth was the celebration of the Sabbath Schools belonging to the Boston Baptist S. S. Union. At an early hour the several schools, eixteen in number, with

WASHING Ma. Epiroa,-As eitizens of Boston, and teinan movement, do in the facts, as stated ! Keener of Baltimore, admitted by himself, I reputation, that the earing on the question space in your columns t will confer on me a spe

JULY 11.

I have repeatedly at that a discourse deliver evils of intemperance, I o the formation of th Tomperance Society. there is a question of v

David Anderson, one the first signer of the p sons of Salem, being a derson, wrote a letter reformation, and the o nian movements. In Mr. Anderson's re-

State Society, for the Secretary. referred to, by Mr. Ande ed to, and duly received Six individuals, who

sesociating together, we Friday evening, the se Chase's tavers in Lib where they used to mee for the purpose of enj-benefits which the con lishment, and each oth Jishment, and each oth bly afford. There were tailor, John F. Hoss, e son, blacksmith, Georg James McCasley, coach Campbell, silver-plater, preaching in the city at that on that evening I course upon the [subject this lecture the converse presently turned; where that four of them shoureport accordingly. Areurned and discourse ome time; when one of returned and discourse some time; when one of

some time; when one of the 'after all; tempera '0,' said the host, 'thypocrites.' '0 yes,' be bound for you, ite them down any how.' said Steers, 'iet's form Bill Mitchell president,' The idea seemed to take more they laughed and they were pleased with After parting that magain until Sunday, who stroll, and between wall managed to arrange the entire satisfaction. It whem should draw up a entire satisfaction. It withem should draw up a whole party should sign cordingly, on Monday mell wrote the following party and the satisfactions of the satisfactions. We, whose names ar forming a society for our guard against a pernicio jurious to our health, sta

jurious to our health, str pledge ourselves as gent drink any spirituous of Thus it will be seen substantiated in full by report referred to by Ar forwarded by him to a In a letter from Chi John Marsh, who had

formation on the parti

Mr. Keener says, The account given in is a just and true account is a just and true accourupon. It was taken do Keener, from the mou He is now preaching the dat Mobile, Ala. He the Report under the (and if necessary would in the following wards: over to Mitchell, word with the exception of with the exception of for Rev. Mr. Knapp, I elergyman, as it now re he named the Bociety;-rected it so as to read appointed to write a name to the Society, as ing it through, I asked said 'yes.' I did not rejving an account of the Columbia, but all the dony it—if he does, David Anderson told it

orrected it elightly two was precisely correct far as any one's.' So much for the evi-C. Keener; and to this Christian Keener, the active philanthropists of a scholar, and a Christ by name. Mr. Keener John Marsh,

"I was present on c ciety, when there seem about the origin, when the six, rose up and so told, Knapp ought to ington Hall." In addition to the at ing letter from my day

WESLEYAN ACASSES My dear Father,—I containing a wish for tion which took place yourself, on our way to Baltimore. I heard Mi the Rev. Mr. Knapp's induced him to sign the to be made public. Mu place between you, on now remember. Your E.1.12

The evidence above my statements I hope put for ever at rest this the necessity that calls but my character, the the only property I po rificed by designing a preserve it. I have his matter, which me stances should require

ORDINATION AT V enday the 19th of Je was ordained pastor West Ropers, Service ing the Scriptures, by ter. Introductory bro. Mattison, las 2 Cor 4: 1. Ordainis Lakeville. Charge, by bro. Wescott of Church and Society ami sation of bro. Fr was highly satisfacto

ily congratulate the

WASHINGTONIANISM.

State, in relation to the origin of the Washingtoinan movement, do in some points; contradict

the facts, as stated by myself and Christian

Keener of Baltimore, and as before repeatedly

there is a question of veracity between us.

The following is an extract from the report

ed to, and duly received by Mr. Parsons.

The idea seemed to take wonderfully; and the

were seen hastening to Such a group of lovely, rilling a scene as the eye ingling of such a multi-ngs, and the songs of to Him who had made surely appropriate to the

VII.—NO. 28.

ort and very interesting.

7 Dr. Sharp. Rev. Mr. he children in his happy to gain their attention, to the last. Their smild to say to him when he carried them along with which he visited in his maturally and familiarly, el that they were with

under the direction of med admirably, and im-a the occasion.

s Cable.

YRS OF THE ENGLISH
Y CHARLOTTE ELIZAs since we announced a rom the English Martyr-abeth, entitled 'RIDLEY, at he could not do the by following it with the is is the class of books, a circulated. It is history

portions, presented in a style. A cheap volume, y S. S. Library. NATURE AND END OF FICE, and on the Dignity, as and Character of the Sa-DHN SMITH, D. D. Phila-

n long known to some of hurches, and most highly o treatise has ever bee tter adapted to produce in and to furnish them with ad directions, in their great should be read by every it an expensive book e. 284 pp. 12 mo.

THE SLAVE STATES, on the Potomac, to the ; with Sketches of Popular ogical Notices. By G. W. LUGH, F. R. S., F. G. S. r & Brothers. 1844. ing production, but strongly

epreciating and fault-finding wellers, who have preceded and book-making. uable facts, and contains We have selected one ext on our last page. We

orical Division: Exhibited tures, by CHARLES PETIT ., Bishop of the Protestant in the State of Ohio. or and Brothers. 1844.

e first delivered, by the council of the University of sof young men connected n. To these were joined among the most intelligent and, as the author says, , important, or attentive and character, no one need The lectures were well Their publication was called accede. The work has a few years, in this coun-

issued, with every prospect , perhaps, beyond any other onvince the unbelieving, and oting. Many striking instanred the reader of infidelity mbrace the gospel. The lusive arguments; and it is which good and benevolent en, and others who are he truth and importance of ion. For sale by Saxton, pp., 12mo. AMES, and other tales, by

New York: John S. Taylume for juvenile readers.

The stories are told with beauty, and, by scenes of e adapted to produce good MAGAZINE, for July, conel engraving, an excellent

nd his history, and a great ng selections from foreign t, Trow, & Co., agents.

E, for two weeks past, has news, and spiced with hu-from the London Punch. sting magazine. Published street. o John S. Taylor, for two

o, one of which is entitled, owledge, By J. Merle

D. Translated by M. M. ser is entitled, 'GENEVA E PAPAL, as portrayed by

y. By S. R. L. GAUSSEN.

mes of their distinguishe

r. E. Bickersteth. We in-

extracts from it, as soon as

All the above works, from

sale by Gould, Kendall &

lect, to have announced ll volume which we received

ice, from Mr. Carter. We nost sincerely do we wish

was familiar to the whole

it is a translation from the

THE CITY OF NEW YORK.

ing letter from my daughter.

was precisely correct; and his word will go as

far as any one's.'

ington Hall."

WESLEYAN ACADEMY, NORTH WILDRAHAM, MASS. Weelevan Academy, North Feb. 21, 1843.

My dear Father,—I have just received yours, containing a wish for me to state the conversation which took place between Mr. Mitchell and yourself, on our way to the cars, the day we left Baltimore. I heard Mr. Mitchell say that it was Baltimore. I heard Mr. Mitchell say that it was purpose as the petitioner 'saw fit.' The petition was rejected, and the pastor says he is Baltimore. I heard Mr. Mitchell say that it was the Rev. Mr. Knapp's temperance sermon that induced him to sign the pledge, and it was about to be made public. Much more conversation took place between you, on the subject, that I do not now remember. Your affectionate daughter, ELIZABETH D. HAWKINS.

my statements I hope will be satisfactory, and our first page. We are to be provided with put for ever at rest this vexed question. I regret another chapter next week. We expect the necessity that called for this communication, our brother to continue his correspondence, on but my character, the most valuable and almost his anticipated tour to Cincinnati. the only property I possess, I will not have sac rificed by designing men, without an effort to preserve it. I have more facts in relation to

JOHN H. W. HAWKINS.

ORDINATION AT WEST RUPERT .-- On Wed- cast out? nesday the 19th of June, bro. G. W. Freeman was ordained pastor of the Baptist church in West Rupert. Services were as follows: Readwas highly satisfactory-and we do most heart- Caldicott of Roxbury and Bosworth of Medily congratulate the people of his charge in view ford.

of that good providence which has at length en-Ma. Editon,-As the statements which abled them to procure a paster in whom they Mr. Wm. K. Mitchell has made before the citizens of Boston, and in other parts of our

Miscellanea.

admitted by himself, I feel it to be due to my THE BAPTISTS WITHOUT BOOKS .- The Chrisreputation, that the facts in my possession tian Messenger, of Indiana, states some things bearing on the question, should be again pre-sented to the public; and by allowing me sufficient there are no Baptist books in that region of space in your columns to effect that object, you country,—that he recently looked through the space in your columns to enect that object, you will confer on me a special favor.

I have repeatedly stated, and here repeat, that a discourse delivered in Baltimore, on the evils of intemperance, by Elder Jacob Knapp, was, under God, one of the influences that leads to the formation of the Original Washington. to the formation of the Original Washington
Temperance Society. That has been denied
State, and a plenty of Presbyterian and Methoby Mr. Mitchell and others, and of course dist works. He thinks there is not a Baptist I shall first introduce the testimony of Mr. book store in all the Mississippi valley.

I shall first introduce the testimony of Mr.

David Anderson, one of the original six, and the first signer of the pledge. Mr. Oliver Parsons of Salem, being acquainted with Mr. Anderson, wrote a letter to him in relation to his reformation, and the origin of the Washingtonian movements. makes four to one, of the population, Baptists In Mr. Anderson's reply of June 20th, 1843, The object of the Publication Society is, we he says, 'I refer you to the printed report of the suppose, to confirm and improve these, so that State Society, for the origin and progress of they shall be qualified to oppose error, and our Society, which will be sent to you by the especially Popery, with a proportionate amount of influence and success.

referred to, by Mr. Anderson, which was forward- New Hampshire Anniversaries.—The Baptist anniversaries of New Hampshire were Six individuals, who were in the habit of associating together, were seated, as usual, on Friday evening, the second of April, 1840, in Chase's tavern in Liberty street, Baltimore; where they used to meet almost every evening for the purpose of enjoying mutually, all the benefits which the convenience of the establishment, and each others' society could possibly afford. There were William K. Mitchell, Zations, and transfer their business to the Convention. Labor F. Hoss. carpenter, David Ander-Six individuals, who were in the habit of held at Cornish the last week in June. The lishment, and each others' society could possibly alford. There were William K. Mitchell, tailor, John F. Hoss, carpenter, David Anderson, blacksmith, George Steers, wheelwright, James McCarley, coach maker, and Archibald Campbell, silver-plater. A clergyman who was preaching in the city at the time, had published that on that evening he would deliver a discourse upon the subject of temperance. Upon this secture the conversation of our six heroes presently turned; whereupon it was determined that four of them should go and hear it, and report accordingly. After the sermon they returned and discoursed upon its merits for some time; when one of the company remarked that 'after all, temperance was a good thing.' 0, said the host, 'they're all a parcel of hypocrites.' 'O yes,' replied McCarley, 'I'll be bound for you, its to your interest to cry them down any how.' 'I tell you what, boys,' said Steers, 'slet's form a society, and make Bill Mitchell president.' 'Agreed,' cried they. The idea seemed to take wonderfully; and the

more they laughed and talked over it, the more they were pleased with it.

After parting that night, they did not meet again until Sunday, when they took a general stroil, and between walking and treating they managed to arrange the whole affair to their entire satisfaction. It was agreed that one of them should draw up a pledge, and that the whole party should sign it the next day. Accordingly, on Monday morning, Wm. K. Mitchell wrote the following pledge.

We, whose names are annexed, desirous of forming a society for our mutual benefit, and to quard against a pernicious practice which is injunous to our health, standing and families, do pledge ourselves as gentlemen, that we will not drink any spirituous or malt liquors, wine or cider.

The developments of the present day are quite astonishing to some persons who have been keeping their eyes shut, for several years past. The divor of the Reserved at their persons who have been keeping their eyes shut, for several years past. The divor of the Reserved at their persons who have been keeping their eyes shut, for several years past. The divor of the Reserved at their persons who have been keeping their eyes shut, for several years past. The divor of the Reserved at their persons who have been keeping their eyes shut, for several years past. The divor of the Reserved at their persons who have been keeping their eyes shut, for several years past. The divor of the Reserved at their persons who have been keeping their eyes shut, for several years past. The divor of the Reserved at their persons who have been keeping their eyes shut, for several years past. The divor of the Reserved at their persons who have been keeping their eyes shut, for several years past. The divor of the Reserved at their persons who have been keeping their eyes shut, for several years past. The divor of the Reserved at their persons who have been keeping their eyes shut, for several years past. The divor of the Reserved at their persons who have been keeping their eyes shut, for several years more they laughed and talked over it, the more

Thus it will be seen that my statements are substantiated in full by the 'report;' and that

report referred to by Anderson' as containing a THE METHODISTS AND SLAVERY. The Meth report referred to by Anderson' as containing a correct account of the matter, and as such, forwarded by him to a distant friend.

In a letter from Christian Keener to Rev.

John Marsh, who had expressed a desire for immediate separation from the North, and with the course of the General Conference, and calling for immediate separation from the North, and with the course of the General Conference, and calling for immediate separation from the North, and with the course of the General Conference, and calling for immediate separation from the North, and with the course of the General Conference of Norfolk, Va., have adopted resolutions condemning in strong terms the course of the General Conference of Norfolk, Va., have adopted resolutions condemning in strong terms the course of the General Conference of Norfolk, Va., have adopted resolutions condemning in strong terms the course of the General Conference, and calling for immediate separation from the North, and with the course of the General Conference, and calling for immediate separation from the North, and with the course of the General Conference, and calling for immediate separation from the North, and with the course of the General Conference, and calling for immediate separation from the North, and with the course of the General Conference information on the particular subject in dispute, drawal of all patronage from the Christian

Mr. Keener says,

The account given in our last Annual Report is a just and true account. It may be depended upon. It was taken down by my son, John C. Keener, from the mouths of the original six. He is now preaching the gospel, and is stationed at Mobile, Ala. He wrote me in relation to the Report under the date of 28d June, 1842, (and if necessary would confirm it with his oath in the following words: 'I read all the report over to Mitchell, word for word, as it is printed, with the exception of two corrections, to witifor Rev. Mr. Knapp, I put, by his request, 'a clergyman,' as it now reads; and I had it, that he named the Society.—but he (Mitchell) corrected it so as to read that a committee was appointed to write a constitution, and give a name to the Society, as it now is. After reading it through, I saked him if it was right, he said 'yes.' I did not read the last paragraph, giving an account of the doings in the Dustrict of Columbia, but all the rest; and he will not deny it—if he does, it makes no difference. David Adversare tool did to me just as it was; he corrected it slightly two or three times, until it

deny it—if he does, it makes no difference.

David Anderson told it to me just as it was; he corrected it slightly two or three times, until it

THE ADDITIONAL S .- Where is the tribunal So much for the evidence of the Rev. Mr. J. of verbal criticism in this country? We form-C. Keener; and to this add the following from Christian Keener, the father, one of the most active philanthropists of the age,—a gentleman, a scholar and a Christian is a contempt. We former with only an apostrophe,—for instance, 'Dr. Williams' Sermon.' After becoming an editor, we a scholar, and a Christian in principle as well as were told that the laws of orthography required by name. Mr. Keener says, in his letter to Rev. an additional s, and high authorities were quoted in proof. So we discarded the old custom, though with some misgivings, and have trained thing was said about the formation of the So- our pen to say 'Dr. Williams's sermon,' et idem ciety, when there seemed to be some contention about the origin, when David Anderson, one of the six, rose up and said. If the truth must be the six, rose up and said, 'If the truth must be told, Knapp ought to have the honor of it,' or words to this effect. This occurred in the Wan of the Boston Courier, is an oracle in these matters. On behalf of the fraternity, then, we In addition to the above, I subjoin the follow- beg leave to ask this venerable editor which is the right; and we shall be glad if his verdict may produce uniformity throughout the press.

n took condemned for opposing Liberty of Speech.

DR. BELCHER'S 'REMINISCENCES.'-Our read-The evidence above presented of the truth of ers do not need to be asked to read these, on

Mr. Editor,-Will you, or one of your correspondents, ounge a successor of the teaching of our Saviour found in John 12: 31,32. Particularly what the judgment of this world is-who the Prince of this world-and how he was

We are informed that on the morning ing the Scriptures, by bro. Parker of Manches- of the fourth, the Sabbath schools connected ter. Introductory prayer and sermon, by bro. Mattison, late of Shaftsbury.—Text, Ordaining prayer, by bro. Brand of vestry in which a collation was served, were Lakeville. Charge, by bro. Parker. Fellowship, tastefully decorated; sweet singing was percott of Salem, N.Y. Address to formed by the school under the direction of its Church and Society by bro. Brand. The examination of bro. Freeman before the council ble addresses were delivered by Rev. Messrs.

THE POPE IN TROUBLE.—We copy the following interesting paragraph, from the New GENERAL INTELLIGENCE. York Baptist Register. It illustrates the inti-

York Baptist Register. It illustrates the intimate and rapid interchange of intelligence between the papists here, and the Pope at Rome, and the ease with which Protestants may produce alarm, and call forth resistance and opposition.

It will be remembered, that more than a year ago, the Philo-Italian Evangelical Society was organized in the city of New York, in which, Baptist brethren took an active part. The object was, the circulation of the scriptures and evangelical tracts, in the Italian States; the territory under the windows of the pope of Rome. During the short time they have been engaged in operations, they have produced so much alarm among the papal priesthood, that the terror has reached the Vatican, and the mighty vicar of St. Peter, Gregory XVI, has issued an address to the papal bishops and archibishops, calling their attention to the efforts which are being made by the various Bible societies, and particularly by the Christian Society in New York, to produce religious dissent in Italy. The light of the Bible, is the most terrific thing which popery has to fear, its abominations can not bear it, and this the pope is well aware of, hence this great alarm, at the very first efforts of the Philo-Italian Society in his territory.

Rev. Dr. Hawes.—We learn that the church and congregation of this venerable clergyman, are now in daily expectation of his arrival from Liverpool; returning from his visit to the Eastern Missions and to the Holy Land. He leastern Missions and to the Holy Land. mate and rapid interchange of intelligence be- Fresh Disturbances in Philadelphia.

from Liverpool; returning from his visit to the Eastern Missions and to the Holy Land. He the Sheriff and Mr. Wright Ardis (one of the Eastern Missions and to the Holy Land. He is warmly beloved, and universally respected in Hartford, and the interest in his return is very great. The Sabbath School of his congregation, as we learn from the Secretary, are making preparations to present their pastor with the greetings of the people. Among their exercises, is a hymn of welcome, from the pen of Mrs. Sigourney 'whose Catholic heart speaks out in numbers, its sympathy with every body's joy, and every body's sorrow.'

Christian and Editorial Courtesy.—The editor of the Christian Index (Georgia)

The dinemty und are which School He with the Sheriff and Mr. Wright Ardis (one of the wounded in Kensington) addressed the populace, promising to remain in the church, and in whom and the stear Area the tree due church. The mob still remaining to the number of thousands, strict watch was kept upon the front of the church, until a slight rain descending, dispersed the populace. The number of thousands, strict watch was kept upon the front of the church agreeable to the orders of Gov. Porter and General Patterson.

About eleven o'clock, the 'Union Fencibles,' Capt. Lee, came upon the ground. Their committees the church and the strength of the church and the church and

searchies, as hymn of switcome, from the pan of Mr. Signoray whome Catholic hardware and the search of Mr. Signoray whome Catholic hardware and the search of Mr. Signoray holy heren.

Catastrana And Extremal Courant.

The editor of the Christian Redictor, the image of the control of the Christian Redictor, the image of the christian Redictor, the second of the christian Redictor, the image of the christian Redictor, the redictor of the local part of the search of the christian Redictor, the redictor of the local part of the search part of the search part of the search part of the search part of the local part of the sear

TROUBLES WITH THE MORMONS.—There seems to be an actual war raging, between the citizens of Illinois, and the Mormons at Nauvoo.

The papers bring, among other facts, the fol-

Several persons have been arrested at Nauvoo, under the operation of martial law, within a few days past.

The people of this section of the State are poor, but firm in the resolve to resist Joe Smith and his high handed measures.

As a means of defence, and to the end that Joe Smith may not dictate his own terms, the Governor has ordered out, the 4th brigade of militia, composed of the counties of Hancock, Brown and McDonough; part of the force, to be stationed at Carthage, and the balance, at Warsaw, and to take such measures, for the security of these places, as the commanding

Warsaw, and to take such measures, for the security of these places, as the commanding officer may deem necessary.

A message was also despatched by the Governor, to Alton, with an order for all the arms in the State arsenal, to be transported to Warsaw, and used in arming the people.

A message was a sum of the for all the arms in the State arsenal, to be transported to Warsaw, and used in arming the people.

LATER INTELIGENCE.—The St. Louis Reveille says, they are informed, by the clerk of the steamer Now Haven, that the city of Nauvoo, is strictly under martial law; armed guards are stationed at different points, and a sentry patrolling the landing. Boats are generally prohibited from landing. The New Haven, however, was permitted to touch, and a guard was immediately put at her gangway plank, to prevent the embarkation of any one who had no particular business with the city.

Later New Louis Particular Description of the state of the sta

who had no particular business with the city.

LATER STILL.—We learn by a slip from the New York Sun, that Joe Smith and his brother Hiram, were shot on the 26 ult., under the following circumstances: They were confined in the Carthage jail, on a charge of treason. The jail was strongly guarded by soldiers, who had been placed there by Gov. Ford.

A Mormon attempted to rush into the jail where Joe and his brother were confined, and was stopped by one of the guard. Some confusion ensued. Joe and his brother, who were joe not he guard within, and tried to escape, when a hundred with pistols, commenced firing on the guard within, and tried to escape, when a hundred balls entered his body.

His brother Hiram shared the same fate.—Richards, a leading Mormon, was badly wounded. Mormon messengers, immediately left for Nauvoo, with intelligence of the death of their Prophet. The citizens in that vicinity, were arming themselves. Three independent companies, were in marching order.

Maj. Flood has ordered out his regiment of Militia, and a steamboat was in readiness, to convey them to the scone of action. Messengers have just left for Missouri, to call on the people of that State for assistance.

This must be taken with great allowance, as the last accounts left Joe safely at Iowa.

BOLD VILLANY—A well dressed man walk-LATER STILL.—We learn by a slip from the Pigs feet, per lb....

BOLD VILLANY—A well dessed man walked into the Bank of Brighton, yesterday afternoon, and threw down on the counter a quantity of notes, which he wished exchanged for notes of that Bank. The cashier in counting the money found four \$5 counterfeit notes on the Cumberland Bank, Portland. He was told they were bad, and he replied he had just sold a horse and received them in payment, and under the property of the sity. were bad, and he replied he had just sold a horse and received them in payment, and under the plea of finding the person he received them of, went out, taking with him the good notes, but leaving the bad ones on the connter. As he did not return, inquiries were made for him, and it was found that he had passed similar notes at four stores in the centre of the town without leaving and a second contex of the context of the c

he did not return, inquiries were made for him, and it was found that he had passed similar notes at four stores in the centre of the town without detection, and growing hold by success, at last tried the bank.—Mer. Journal.

FIRE.—A fire broke out in a double two story wooden dwelling-house, on Silver Street, South Boston, Tuesday morning, at 8 o'clock, which was totally destroyed. The building was owned by Mr. Schelhammer, and was unoccupied. Insured for \$1800. The flames extended to another two story wooden house on the opposite side of the street, likewise unoccupied, which was partially destroyed; it was cowned by Marston and Connolly, and insured for \$2000. Another wooden house adjoining, occupied by H. S. Kent, was partially burned,—also insured. The firewas caused by carelessness in boiling glue.—Merc. Journ.

Cadwalader informed Mr. Grover that the military would protect the church, and that the citizens' force might be discharged, which was done; the men marching two and two, and mingling quietly with the crowd; but before all had left, the report of fire-arms at Second street was heard.

A scuffle then ensued—a brick was thrown from the crowd at the soldiers—and immediately the firing commenced. It seems from all that can by gathered, that the crowd were besought to retire by the officers, and their obstinate refusal compelled them to resort to the last configuration.

Call-saleder informed Mt. Grover that the military wound protect the charts, and that the circurary wound protect the charts, and that the circurary wound protect the charts, and that the circurary wound protect the charts to the base and the protect the charts the same at Second glass and the control of the charts of the

The Weekly Report of the Boston Cultivator-

# Marriages.

excitement the tury of the populace was abouted the was knowed down and trampled upon by hundreds with almost communications under such circumstances; and it is a part of our settle policy to avoid those things which 'gender strife' to no profit. I not this a wize policy? What does the aposite teach?

Mrs. Mangary Miller Dayrbon, wife of Dr. Oliver Daydon, and mother of the aweed and the strife's not profit. I not this a wize policy? What does the aposite teach?

Mrs. EDITOR.—I noticed some time since, my name among the Vice Presidents of the American & Foreign Baptixt Missionary Society. I wish just to say, that I am not a member of that Society, and that my election to the contempt of that Society, and that my election to the society, and that in a position, when a distinct the society and that an aposition, when a distinct the society and that an aposition, when a distinct the society and that an aposition, when a distinct the society. And as I wish to stand in a position, when a distinct, when a distinct, when a distinct, we have space to bestow upon it. And as I wish to stand in a position, when a distinct, when a distinctive meanwhile, the populace were addressed by Mr. Levin, Judge Corrad, Mr. Wise and accepted the unanimous call of the Baptist Church in Danbury, Ct., to become their pastor, and entered on his labors.

Mrs. Mangary if do not the society.

Ambersi, N. H. July 1, 1844.

The The Rev. R. K. Bellamy has received and accepted the unanimous call of the Baptist Church in Danbury, Ct., to become their pastor, and entered on his labors.

Mrs. Caldicott.

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Mrs. Caldicott.

The Rev. R. K. Bellamy has received and accepted the unanimous call of the Baptist Church in Danbur

TOWNSEND FEMALE SEMINARY.

The annual examination will take place on Wednesday, July 31, commencing at 8 o'clack, A. M. On the evening previous, an address will be delivered before the "Literary and Education Society," connected with the Seminary, by Rev. R. W. Comman, of Brooks on the last Wednesday in August, and will continue thirteen weeks. Miss Rvm St. Romsnon, who, for several years past, has so successfully served the Institution, as its Principal, having appressed her determination to retire from the office at the close of the present term the Transcess are happy to anneance that they have secured the services of Miss Attena Trans, of Framingham, who well enter upon her duties as Principal at the commencement of the Fall term. Miss Frain brings with her the best recommendations. The public may rest assured that every exertion will be made on the part of the Principal and the Truties to contain the high character which the Seminary has attained under the high character which the Seminary has attained under the Truties.

Townsend, July 8, 1344

A. G. STICKNEY, See'y.

CLASS IN BEBREW.

Rev. E. Nayes is intending some to commence teaching a class in Harve on an improved plan. The time to the control of the principles of the language, so that one may become his own teacher, is two mantles. Asy one wishing to study would do well to call at his house on Lowell St. two doors below the Lowell house.

## Advertisements.

The Best Question Books.

I INCOLN'S SABBATH SCHOOL CLASS BOOK Com-prising copious Exercises on the sacred Scriptures. By E. LINCOLN.
The younger classes may use it, by attending to the ques-Prining copious Exercises on the sacred Scriptures. By the pouncer classes may use it, by attending to the questions only, which are regularly numbered; they are pisin, and always refer to verses containing the answers; and where the whole Bible cannot be conveniently furnished for study, they may commence with the part which treats of the Now Testament. The other classes will take the book in course, and answer all the questions in their own leaking. To explain, illustrate, or enforce some subjects, questions printed in italics are introduced, which may be answered by referring to Malcom's Bible Dictionary. These questions, however, present only a few specimens of the great variety of topics which are illustrated in that valuable manual for young biblical students. The intermediate questions, generate what may properly be introduced, than to furnish all that would be appropriate. New interest is given to a class, by questions being propounded by the teaker, during the recitation.

by distance for the Evangelists, form a harmony of the four writers, nearly in the order in which the events are supposed to have occurred, and in which the paralles, doctrines and procepts were delivered.

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WM. HAGUE
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BASON STOW."

L. Bollas, Bason Srow,"

Lincoln's Scripture Questions, with the Answers annexed, giving, in the language of the sacred volume, interesting portions of the history, and a concline view of the dectrines and duties exhibited in the Billoi. For Rabbiath and Common Schools. By E. Lascoss.

Such has been the demand for the work, that the Publisher Such has been the demand for the work, that the Publisher Language of the Common Schools. By E. Lascoss.

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Sabbath School Books.

Sabbath School Books.

THE DEPOSITORY OF THE NEW EVALAND SAB-BATH SCHOOL UNION, No. 79 Cornhit, is supprised with more than a thousand varieties of Sabbath School books, which are offered for sale as how as thoy can be obtained sit any other place in the edgy. The books sold at the Bepository solder place in the edgy. The books sold at the Bepository solder place in the edgy. The books sold at the Bepository solder, the purpose. All new books, mitable for babbath Schools, received as soon as published.
Lately published, and for sale as above, the following new books: No Fear of Death, Day School Statches, Young Fastics, Flea, Solder's Durchers, Brussed Band, Bask Mastev Village, Choice Medley Creation, Glory of Israel, Bay's Gein, Girl's Gan, Solder's Durchers, Brussed Band, Bask Jaseb, Lately, and School Bay and School Bay and School Bay at Control of the Baylism in Jordan, The lattle Fin-Headers, Advice to Inquirers, Rail full Little Grid, Caronastions, The Base Life, Frat Principles, Advice to Young Christians, John Frink, No Fellowship with Romanders, Morching of the Referential of the Bible, How Shall I Provide for my Family I Another-Life Gathered, Early Saxons, Addison Finases, Not Wang in Well-Doing, But of Frontias, Thoustas for the Vary of Works of Charlotte Elizabeth, that have been ap-Thoughout the property of the property of the Committee of Publication, are kept constantly on hand, at 79 Ocenhill.

H. S. WASHBURN, ASSET.

July 9.

Yankee Bakers.

A PULL assortment of Chilson's Improved Patent and Common Yankes Bakers can always be found a CHILSON'S Stove and that Air Parance Manufactory, at reduced prices—Nos. 51 & 33 Black-tone etteet. May 03. 2 mos. is. GARDNER CHILSON.

Smoky Chimneys.

A SURE cure warranted, by the use of PROPESSOR
ESPY'S PAYARY CORREAL SHORE BLOWNER AND VARFILATOR, well known to be the only none cureffor shocky
Chimneys. Also the best article in use for ventilating
public buildings, mines, vanils, ships, &c. This pion of
ventilating will be found worthy of notice, as it is comfdently-believed by weighting entitlenes, that have a samined

If niced States. Also on most ships of the United States Navy.

This Sussdaines would nive switch that we are all all and the Constanting and the Party Hours, for the State of Manachusetts, and would be happy to supply his friends and all others who may favor him with a cult, with the shows celebrated Smoke Blowers and Ventilator.

A complete assortment of Cast from Galactic and common from Blowers and Ventilatoring or tending the above Patent Blowers and Ventilatoring or tending the above Patent Blowers and the Constant of the Constant

Hot Air Furnaces.

Hot Air Furnaces.

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mencement of this Institu-esday, in the Church of the ancellor presided. Graduto which, diplomas for the sophical course were con-aking a total of 44. The s conferred in course upon onorary on Geo. A. Ward, ree of M. D. on Dr. Razoir, ing of Greece; Dr. Jules

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## poetry.

### For the Christian Reflector. A Rhyming Epistle.

MR. EDITOR,-Years ago, I was amused and inter-Mn. EDITOR.—Years ago, I was amused and interested, by reading an epistle in rhyme from the pen of the sweet poet Cowper; more recently I have been interested, by perusing a similar epistle in one of our religious periodicals. I have been induced, therefore, to send you a letter of a like nature, from a friend who would have been no mean poet, among the poets of our land, if other duties had not absorbed his time and energies. It will be a sufficient introduction, to say that the author had received a letter, beginning in

Chicopee Falls, July 3, 1844. Dear Brother E., I think it time To answer your exordium rhyme, And also all you wrote to me, Which I received quite thankfully. I must acknowledge I have been A little guilty of the sin ace; still if you knew Of negligence; still if you knew How much I've wished to write to you, But owing to my pastoral care, And other things a double share, Have been prevented from the clair Of friendship, you would never blame. But longer I will not delay, For I have much I wish to say; And since I ne'er expect to see, Your face again, unless it be I start and go to Chicopee, I have resolved some other way To tell you what I have to say. Well, to begin, I'm in the kitchen; Sitting in silence by the fire,
And John is sleeping sweetly by her;
"Tis cold and windy out of doors, But warm and pleasant in, of course; A box of flowers before me stands, e of them brought from foreign lands As far as social comforts can, I'll own I am a happy man; But bitter with the sweet must be, To bid us sin and sorrow fice; If there was nought to cross our path. No angry storm of threatening wrath, No cloud upon our clear blue sky, No tear of sorrow in our eye,— We should forget the hand that guides, The God who over all presides He sends us pain, that we may know Our days are few while here below. But then a balm to this is given, The promised rest reserved in heaven I will not pine nor sigh for more, To rest, for aye, on Canaan's shore. I wish you joy for such a prize-A little daughter with blue eyes.

The infant mind is brought to be A seeker of the joys above The treasures of eternity. I have no news to tell you now, And if I had, I know not how To put them into rhyme; For you well know that I'm no poet And from this letter I shall show it, Which you will see in time. But I will ne'er forget my friends, On whom our source of joy depends,— I'll think of days gone by; And oft as thought their records trace, And oft as thought their records I'll not forget one friendly face— One kindred spirit nigh. And now, adieu! my love to all Who give a heed to mercy's call; To Mrs. E. and child; Remember I am still your friend,

I'd like to see the rosy bad,

Before its opening leaves appear— Before the waves of sorrow's flood

The fairest flower of earthly mould,

ess by watchful care and love,

Hath made it blight and sear. The ills of life will soon destroy

And turn the parent's cup of joy

# The Family Circle.

And hope to be till time shall end, Your brother, J. B. GUILD.

# The Success ful Mother.

'O woman, great is thy faith; be it unto thee even thou wilt.'—Matt. 15: 28. Mothers, here is an example for you to imitate; here is encouragement for you under your trials; here is a mother who had a daughter possessed of the devil, grievously vexed. The case seemed described was of long studies. grievously vexed. The case seemen grievously vexed. The trial was of long standing; nerate. The trial was of long standing; perate. The trial was of long standing; all her efforts hitherto had been in vain; ner discouragements were many and great: she was a Gentile; she came forbidden: when she came, Jesus would not notice her; when she cried, 'he answered her not a word; her perseverance offended the disciples, and they said, 'Send her away;' when the Saviour addressed her, his language appeared unkind, as though he had called her a dog; her application appeared to be useless, for he said, 'I am only sent to the lost sheep of the house of Israel;' but she would not be discouraged. She had heard that he had power, and she believed it. She had heard that he was kind, and she believed it. She had heard that he never had refused any one who applied to him, and she believed it. She believed that he could help her and no one else. She believed he would help her, and therefore she persevered. And as she believed so it was; when tried, she came believed so it was; when tried, she came forth as gold; and Jesus said unto her, 'O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter

was made whole from that very hour.'

Mothers, does not this woman's conduct reprove you? Is there not reason to fear reprove you? Is there not reason to fear that she will rise up in the judgment and condemn many British mothers? many professing mothers?—will she condemn you? You have children dear to you as hers was; yours also are possessed by Satan, for he is 'the spirit that worketh in all the children of disobedience;' (Eph. 2: 2), that is, in all unconverted children. No one can cast out Satan, and make your children the temples of the Holy Ghost, but Jesus; but he can; he daily does so in the instance of others; but do you feel but Jesus; but he can; he daily does so in the instance of others; but do you feel for them as that mother did? Do you believe the danger they are in, as pointed out in your Bible? Do you believe them to be children of wrath, under the curse of the law, and exposed to all the terrors of the Lord? Do you apply to Jesus as though you believed this? Do you persevere as this woman did? Remember, you have greater encouragement, you know more of Jesus than she did, you are invited by him—she was not; he bids you come to him. Are you burdened with the of your family, and does your concern for eir eternal welfare weary you? He says, 'Come unto me, and I will give you rest.'
You have his promise, 'I will in no wise
cast out.' 'Whatsoever ye shall ask in
my name that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.' You have also many encouraging examples;

or how can your consciences acquit you? thropy. Come and tell us if it is no

#### Moralist and Miscellanist

#### Views of a Southern Pastor.

The extract below is from a letter received by a brother in this State, from a pastor of a church in the South, who was a native of New England. The brother who has kindly furnished the extract for our columns, received the letter, in answer to several inquiries he made respecting slavery, to which allusion is made:

But to your letter, from which my throbing heart has torn me, in thrilling recollec-tions of home, of earliest struggles and holiest loves. Having alluded to my juvenile indignation towards oppression, in general, and the zeal once so freely fulmi-nated against slavery in our own country in particular, you ask, 'What do you think of slavery Now!' Think of it!think that it is a damning curse, withering the soil where it rests, the bodies it op-presses and the souls it blinds. I would not volunteer to originate it as a scheme or perpetuate it as a sin for millions of

You ask three questions. The first is, 'Why is it that you would not be a slave-holder?' My answer is already given; I conscientiously believe it to be wrong Neither by hereditary possession nor social relations am I as yet involved in its complicated and crushing folds, and by the blessing of God I never will be.—Your second inquiry is stated thus: 'If you regard slave-holding a sin, what

is the duty of Southern ministers and professed Christians in reference to it?' Abolish it with all its evils as soon as every where. It would seem that no one who has required, can conclude otherwise. Some may declare that they find divine sanctions for perpetual servitude, and quote the holy sincerely pity such. Indeed, I think that any ingenuous Northern mind will be thus slave less, but the slave-holder more into all the institutions here as to confound one's sagacity in the attempt to indicate a judicious cure, and the more while the eye sees clearest and the heart most deeply feels the curse. But that skill is demanded and must soon be put in requisition is manifest; if the knife is not put to the cancer a shroud will cover it and the body it has destroyed. First of all, laws which cabilly the content of the cancer as the cancer as a shroud will cover it and the body it has destroyed. First of all, laws which cannot feel it is fall to several to read and well known facts, which cannot fail to several to read and well known facts, which cannot fail to several the c tion to the scriptural grounding in the great doctrines of religion, they should be instructed in the principles of agriculture and other useful arts. Their service will always be needed in this climate, and it should be mitigated by the light of science and the comforts of hope. Do not underdoubtedly are in industry and enterprise, stand me as endorsing the calumnies too yet the Mexicans stand at a proud moral commonly reported in the North on this distance from them in regard to slavery, generally stated, I know from careful and ical cant with which these people

This leads to your third question:

"Why does not the South sanction a judicious and direct emancipation of the slave?' That the South will not at present go for 'immediate' emancipation is obvious from reasons often stated. Valid obvious from reasons often stated. Valid the second of the produce more money to the produce more money to the produce more than an other consultant of the second of the s or invalid, I have neither room nor time to recapitulate them. That the South is nearly or quite ready for a 'judicious' emancipation, I verily believe. Safely I Mexican Government for the protection of may assert that there are thousands, hu

(Matt. 14: 34—36.) Hannah was heard for Samuel. Louis was heard for Timothy.

And you will be heard for yours.

Mothers, does not your own conduct reprove you? If your child is sick, you send for the surgeon, consult the nurse, watch it by night and by day, sparing neither time, trouble, toil, nor expense, that it may be restored again to health; but do you act thus in reference to the souls of your children, which are sick and souls of your children, which are sick and ness is to estimate circumstances, interpret dying with the disease of sin? You have Scripture, denounce sin, and diffuse the sat up the whole night to watch beside the couch of the sick body; but did you ever let me hope for the co-operation of your devote part of the night for the special sympathetic prayers. Let me beg of your purpose of seeking the salvation of the brethren and mine in all my own New soul? You have suspended all other England, to be generous in their interpretabusiness to attend to the suffering body; tion of the motives which hold any of us but are you as ready to leave business at in the South, and to be judicious in their times to plead with God for the soul? You

consider that you would not be justified, to see enlightened, merciful and just. that your conscience would not acquit you, if you had left any likely means untried, to yourselves; let me say to your dear church, restore bodily health; but have you tried come with your bosoms full of love for the all means with the same care, concern, temporal and eternal welfare of man. and promptness, for the salvation of the Come and mingle your tears and prayers soul? And if not, how can you be justified, with ours in the work of Christian philanonsider this, consider it seriously, as to throw one's self into the field at once before God, and the Lord make you consistent mothers.—Rev. James Smith.

and cultivate it; than to stand remote and imprecate the vengeance already growing hot .- N. H. Bap. Reg.

#### For the Christian Reflector. Sunset at Sea.

BY MRS. A M. C. EDMOND, ON BOARD THE BRITANNIA

How glorious, when like a crown Upon the western wave, The golden sun goes caimly down Into his ocean grave.

But ere he hides his flaming head Beneath the foaming crest, A broad deep glare of burning red He flings across her breast.

Then o'er his place of burial ride, In majesty sublime, The giant waves that have defied For ages, change and time.

Now night spreads wide her ebon wings, Adorned with starry gems,

More radiant far than eastern kings' Most brilliant diadems. O, sunset on the land is fair,

The light that gladdens all; When evening zephyrs gently sweet With fragrance of the rose, And weary nature sinks to sleep In undisturbed repose.

But 'tis a nobler, grander scene The ocean world displays, When in a grave of liquid gre He hides his golden rays;

Where never slumbering waters roll In tireless fury by, Whose wrath He only can control Who formed the sea and sky.

Go, ride where feet have never trod, O'er wildest paths and free, And worship nature's glorious God At sunset on the sea!

## The Texans and Slavery.

A work has just been published by the loves God supremely, and loves man as God Harpers, entitled, 'Excursion through the Slave States, with Sketches of Popular Manners and Geological Notices.' The Scriptures to sustain their cruel creed, author is G. W. Featherstonhaugh, F. R. But I am not of that number, and without S., F. G. S. The representations of unkindness towards any I will add that I slavery, its operation and effects, are incidiffied by actual residence in the South. part of the author's plan, to exhibit the -The foe of vassalage will not pity the character or fruits of that system, except-The ing as they are identified with other generis so complicated and ingrained al facts which it would be impossible for forbid our teaching the slaves to read and well known facts, which cannot fail to sewrite should be repealed. Then, in addi- cure the candid attention of every reader.

point. That the slaves in this State at which is abolished in their republic. What least, are not so badly treated as has been can be more abominable than the hypocritextensive observation. For the most part, into a country which does not belong to they have comfortable clothing, sufficient them? To believe them, they have no mofood and kind treatment. Those in my tive but to establish 'free institutions, civil own church and congregation are conversed and religious.' Yet in defiance of human with presched to with, preached to, and prayed for the same freedom, just laws, and true religion, they whites. In all oral instruction and proceed to consummate their real purpose as the writes. In all oral instruction and public ordinances I make no difference, and the statute book requires that I should in order to cover it with cotton crops. make none, except that I may not collect a colored Sabbath school. This law I to me to stand any higher in the scale of the control of the know is winked at; many po teach their servants the word of God,—but as an ambassador of Christ, I am forbidden to do it. Let such legislators look well to stable to be shut in, until he is again drawn their innocence when God shall make their innocence when God snail make inquisition for blood! Your question is sme unpitied routine until he dies. This is the worded, 'What is the duty of Southern ministers?' &c.—Plainly it is their duty to remove existing evils, abolish local sins, that instead of maize and straw he is sup-and avert prospective revenge. Every man should be vigilant here; the interference of the free States may not be so much a matter of duty or the means of success. The occupation of Texas, by the his leads to your third question:

'Why does not the South sanction a ions of acres of the most fertile cotton

ay assert that there are thousands, hun-eds I know, who are ready to-day for the of the greatest misfortunes that could have dreds I know, who are ready to-day for the adoption of any feasible scheme. It is the most common thing for me to talk with ministers and laymen on this subject, and always where there is an enlightened mind, the voice of conscience proclaims the right. How to escape in a judicious manner, is a problem which openly and fervently I pray God Almighty to solve.

Be assured, my brother, that I love the cause of the slave, but I love the best interest of the master none the less,' are the Christian terms in which you continue your fraternal letter. Amen! respond I with all my heart. I love the slaves, for they are my brethren by the common tie of humanity, and as such, deserve my purest regards. I love their masters for their hospitality, their generous frankness,

with the other slave-holding States, and sippi, those inland seas of the western perhaps have led the way to an universal world, would become inconsiderable abolition. But a boundless field is now brooks: the brooks would wholly disapopened for the extension of slavery to a pear, the atmosphere would be deprived country that had been happily freed from it; and it is much to be feared that the ture would assume the garb of desolation: wil, which almost seemed as if it were the birds would drop on the wing, the about to cease from self-exhaustion, will, lower animals would perish on the ba at some not very distant day, present itself soil, and man himself would wither away with such a fearful aspect, as to menace like the sickly grass at his feet, the suppression of all rational civil government where slavery prevails. In the recent American States, we have seen what desperate uses have been made of the negro race, and the mixed breeds called Sambos, and by other names proceeding from it; pose, though some have commenced and, as similar causes will produce like efand, as similar causes will produce like effects at opportune seasons, we may well look with apprehension to a future time, when the negro race and its congeners, who already count by millions, may strive, though it is to be hoped in vain, for the mastery over our own descendants. These are opinions that give mortal offence to the existing generation of slavedealing Americans, but transactions of this kind are pregnant with immense consequences are pregnant with immense consequences yet the prices are moderate. Light and that must influence the future fate of their well constructed implements that save country; nor can observers who believe in the responsibility of man for his actions be deterred from thinking that their descend- heavy, bungling articles, which they would ants will not be able to escape that retribu- not use now if furnished gratis. tion which nations as well as individuals No farmer makes a snead now, as he owe to the violated laws of humanity and can buy a good one, all rigged, at less cost justice. This is exactly a case to which the awful words, 'I will visit the sins of the fathers upon the children unto the third turer. If not, the best rule that we have and fourth generations,' most manifestly apply.

ever found for this operation, is to make a small spot by guessing, at which Yan-

Attention has been forcibly called by a movement made in the town council of Edinburgh, to a circumstance calculated to shock public feeling in no slight degree, merely throughout Protestant Europe, but fast as half a dozen men with the hand-wherever Christianity in any form of toleration can be made to exist. A memorigreat saving is often made by securing al to Lord Aberdeen has been adopted in hay from a rain, which could not be ac-the town council, over which the Lord complished without this labor-saving im-Provost presided, in favor of a Portuguese woman named Maria Joaquina, who in the island of Madeira has been condemned to suitable to their size and strength. Small suffer death, solely for embracing the doctrines of the Protestant faith. Of that

into prison. Of the various counts in her indictment, all relating, not to conduct, but belief, two only have been established. It was sworn against her by one witness that he had heard her say the Host is bread; and it was attested by several other witnesses that she had said the Holy Scriptures forbid the worship of images. And for these heresies this poor woman was sentenced, on the second day of the present month, after her long imprisonment in a noisome dungeon, to die on the scaffold.

Funchal in Madeira. If over any foreign ject next week .- Cultivator. state this country may claim to exercise a it ought to be the easonable influ

followed the startling outrage, was only just more monstrous than reopening in this country the old page of horror, history has so closely inscribed with religious persecution and blood-seeking in-tolerance. That such a sentence should be put in execution in an island like TEMPERANCE CELLAR, Madeira, between which and our shores such activity and constant intercourse is going on, is not readily to be assumed; but the sentence has been passed; and that stage of the proceedings would have apstage of the proceedings would have ap-peared to many to be as impossible of at-tainment in Madeira, as if the scene of martyrdom, the dungeon and the scaffold, had been Manchester. By merciful intervention, the life of this poor female Portuguese convert may yet be spared; and bigotry in this instance, like slavery in the other, may be constrained in its late-awakened tenderness, to substitue for the blow that destroys life, the lashes at the gallows foot which render the endurance of it a daily death—a memory of bitter and disgraceul persecution. - London Eraminer.

The Sea.

The mean depth of the sea is, according to La Place, from two to five miles. If the existing waters were increased -by only one-fourth, it would drown the earth, with the exception of some high mountains. If the volume of the ocean were augmented by only one-fourth, it would drown the earth, with the exception of some high mountains. If the volume of the ocean were augmented by only one-feighth, considerable portions of the present continents would be changed all over the globe. Evaporation would be so much extended, that rains would continually destroy the harvest, and fruits, and flowers, and subvert the whole economy of nature. There is, perhaps, nothing more beautiful in our whole system than the process by which our fields are irrigated from the skies, the rivers fed from the mountains, and the ocean restrained within bounds, which it never can exceed so long as that process continues as that process continues as that process countries are a state of the continue of the contin in bounds, which it never can exceed so long as that process continues on the present scale. The vapor raised by the sun from the sea floats wherever it is lighter than the atmosphere; condensed, it falls upon the earth in water; or at-

## Haying.

But few persons have commenced haying, or made preparations for that pur-

kees are good, and then hang the scythe Death for Embracing the Protestant Faith.

By using a large ring, and ry the spotting and make the tang inish the spotting and make the tang hole. In this way a seythe may be hung by using a large ring, and if not right vaa precisely as desired, if the operator knows of when he is well suited.

Horse rakes make a great saving of time, as a man with a horse will rake as

alone she is found guilty, nothing indeed being charged against her but denial of boys, though they expect much from them worship to images and the doctrine of When boys begin to mow, they are often The Edinburgh Witness says—'The only large enough for men, but which are poor victim in this case, Maria Joaquina, so poor that men have laid them aside, and wife of Manuel Alves, is the mother of without experience in keeping a scythe even children, of which the youngest was in order, or instruction in mowing, and in infant at the breast when she was cast nto prison. Of the various counts in her they are complained of for not making

a noisome dungeon, to die on the scaffold. She has been condemned to be hanged for the best period, when nearly the whole holding that a wafer is not God, but merely a little flour and water, and that images should not not be adored.'

Clover should be cut when about one third the heads have turned brown; if The memorial urges upon government the propriety of using such influence as they may be able to exert, to procure reversal of this sentence; and copies of it seed is quite or nearly full grown. From have been forwarded to Lord Howard de experience and observations we prefer Walden, our ambassador at the court of the latter period, but not having room Portugal, and to the British consul at here we will give an article on this sub-

FENCE POSTS .- A practical farmer inreasonable interior, it ought to be the state of Portugal; and if such influence is ever to be put in force by England, for the honor of religion and the interests of the posts, he noticed that some of the posts honor of religion and the interests of enlightened humanity, this is the occasion for everting it. A new page of the horrors of history was opened when in a country which emphatically proclaims itself the land of the free, a human being was sentenced to die for a sessisting a woman to seeme form the way they grew, were sound. Those that were set as they grew were rotted assisting a woman to escape from slavery; but this, universal as was the shock that farmers.

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nations.

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New York, June 5th, 1844.
June 20.

## Highly Important.

Highly Important.

A LL discoveries in dental science, whether mechanique a caraurgical, that tend to a practical improvement in that branch of surgery, whold be made howen by a continuous states of the benefits derivable from them. The luxuries of life, connected with other causes, either local or constitutional, have made such sad inrads upon the number and health of our natural tecth, as to make it an important study with the dental profession, to substitute others in their stead, in a manner the least objectionable. Objections of plate, from the well known fact that large persons of plate, from the well known fact that large persons of brass and copper are contained in the sodder, that is used, to connect the teeth with the plate. The impurity of this composition is seen after a short time wearing, in change of its solor to a dark, dirty appearance, attended with a brassy taste. But this is not the greatest evil. The connecting of not less than four different as tala in the mouth, produces a galvanic action, which tends directly to impair the general facility of the gums, and consequently, to affect unfavorably the remaining natural teeth. DR. S. STOCKING SURGICAL DENTIST.

DR. S. STOCKING SURGICAL DENTIST, has succeeded in making such improvements in the manner of setting attitical tech on pinte as entirely to obvists 
every objection that can be urged against them; the solder used by him being of equal purity with the piate, and 
waranted neither to change its color, nor produce the unpleasant taste of brass and copper while worn. An improvement of great importance has also been lately made 
by Dr. %. In the manner of adapting the piate to the 
mouth, with such finatenings as will admit of the whole 
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olvois, which make them ten-fold more firm, lasting and inoffensive.

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The circumstances which specially drew the writer's attention to this subject, may be stated in general terms. After the revival in the winter of 1842—5, in the Messings of which so many places participated, the subject of Rap-

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Bancard.
This valuable week has already passed through eises, editions, and wherever it has been used, but one opinion has been expressed in reparted to its norrist. The propagations style in which it is written, and the clear and full exhibition of orthoder and evangebraic sentiments, which have been too much overlooked of late years in the preparation of Subtath School (question Books), have given in the Topical Question Books, have four in the Archivert and deserved a state of the preparation of Subtath School particularly and the account of the preparation of Subtath School are attendive and deserved as the subtath of the preparation of Subtath School and the subtath of the publisher, a few attracts are subplicated.

FROM THE N. H. CONGREGATIONAL JOURNAL TROM THE N. H. CONVENTIONATIONAL FOURAL.
The Topical Question Book embraces forty Journal,
upon the most important dectrines of the Groppia, premented in natural order, and explained with perspicingly
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tital better adapted to Subbath Schools and Bibb Cassus.
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FROM REV. JOHN WAYLAND, NEW YORK. The Topical Question Book, by Rev. Mr. Barrard, unfolds the leading principles of our buly religion in as unexceptionable manner, and contains questions that are both pertuent and feetible.

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Mr. Javest.— have given the recent worthy Rev. Mr.
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word of commendation. Its design, plana, general asranarement, with the hints for teachers, appear to be more
than usually happy, whilst the execution, in the body of
the volume, is also very successful, especially if we consider the variety, extent and difficulty of the therms
which he has discussed. I could easily and cheerfully
say more than this, but do not know that it would shid is
its weight. Yours truly,
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